

# THE MESSENGER.

Dr A H Strickler  
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"AS THE TRUTH IS IN JESUS."

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## Poetry.

### TALENTS.

Richard C. Trench.

Thou that in life's crowded city art arrived, thou knowest not how,  
By what path, or on what errand—list, and learn thine errand now.  
From the palace to the city on the business of thy King  
Thou wert sent at early morning, to return at evening.  
Dreamer, waken; loiterer, hasten; what thy task is, understand:  
Thou art here to purchase substance, and the price is in thy hand.  
Has the tumult of the market all thy sense confused and drowned?  
Do its glittering wares entice thee, or its shouts and cries confound?  
Oh! beware lest thy Lord's business be forgotten, while thy gaze  
Is on every show and pageant which the giddy square displays.  
Barter not His gold for pebbles; do not trade in vanities;  
Pearls there are of price—and jewels—for the purchase of the wise.  
And know this—at thy returning thou wilt surely find the King  
With an open book before Him, waiting to make reckoning.  
Then large honors will the faithful earnest service of one day  
Reap of Him; but one day's folly largest penalties will pay.

## Communications.

For The Messenger.  
CHRIST THE MANIFESTATION OF GOD  
AS LOVE.

Rev. J. S. Hartzell.

What is Love? Love is the fulfilling of the law. What is the law? To "love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength;" "because He first loved us." And, to "love thy neighbor as thyself;" because "he who loveth God loveth his brother also." Love is the central power of Christianity. By its quickening presence we distinguish the good and the evil, the true and the false; and by its motive power we abhor the one and cleave to the other. It manifests its majesty in words and deeds, in heart and mind. It has a sphere of its own; it formulates its own laws; it is a universe by itself.

Love presupposes a subject and an object—a subject loving and an object loved; and between the two—the subject and the object, the loving and the loved, there is an actual living communion. The subject loving is loved; the object loved loves.

God is love. He is the source of love, the subject and the object of love, the loving and the loved. As the subject of love, God loves man; as the object, God is loved by man. Of His love we may not speak as we do of accomplishments or qualities gained in any external way. God is not love as the Son of God is human—by assuming it into Himself. It is an attribute; it is His very being.

Christ manifests God as love. God being love, the Son of God, being of the same substance as His Father, is love born of a woman. Since "no man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him;" then in revealing the Father, He not only declared His divinity but His love, for "it pleased the Father that in Him should all fulness dwell," and "in Him dwelt all the fulness

of the Godhead bodily." Christ manifests God as love.

First, in the creation. Love is the source of creation; "for all things were made by Him, and for Him, and by Him all things consist," "in Him we live and move and have our being." For God to have shut Himself up in His own being, would have been to live for Himself alone. And yet to say that God created the world to satisfy a want in Himself, is doing violence to His liberty and His perfect being. That which impels Him to create, is no blind force, no compulsion from without and beyond His control; but it is "the inexhaustible riches of that liberty which cannot but will to reveal itself." It is infinite love.

Christ manifests God's love in the preservation of the world. Being King of kings and Lord of lords, having all power in heaven and in earth, it might have been possible for Him who created all things good, also to annihilate it after it had fallen from goodness. After sin had torn the world from its foundations, and subjected it to the power of darkness, God did not leave it uncared for, but continued to uphold heaven, earth, and all creatures, and to govern them righteously; so that we should not be guided by chance but by His fatherly hand. Herein also was manifested the love of God toward us.

Thirdly, Christ manifests God's love in revelation. In that "holy gospel which God Himself revealed first in paradise, and afterwards published by the patriarchs and prophets, and was pleased to represent by the shadows of sacrifices and other ceremonies of the law;"—in that was declared the compassionate hand of God. All these working together, as a schoolmaster led the chosen people to Christ, and prepared them to receive what the types and shadows represented. In revelation therefore we see the love of God.

Lastly, Christ manifests God's love in the redemption. Love is the source of redemption; "for God so loved the world that He sent His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." Sin is the violation of God's love; the law of sin is a power contrary to His holy will. God desires to overcome the law of sin in all His creatures, and reinstate the law of love. This desire He accomplished in the redemption, or new creation in Christ Jesus. Christ suffered, the just for the unjust, that the dead might be made alive, and the lost might be saved. In this we see the everlasting love of God.

The ultimate end of creation and preservation, of revelation and redemption, was a kingdom of love,—a kingdom which has in the truest sense a real objective existence, in the Person and work of Christ. This kingdom is the Messianic theocracy, which, before the second coming of Christ, is the Church, and after His coming shall be Christ's reign in glory. This kingdom embraces the Divine and the human. It is a new kingdom of Divine life in Divine love, which prevails by adopting into living communion with its Head the subjects of the kingdom of death. In this kingdom of love, the living God embodies and reveals His own eternal life and fulness. Christ manifests God as love in the kingdom of love; for He is the Head and we are the members, He is the Vine we are the branches, and His life is our life, His love our inheritance.

Christ is the manifestation of God. If we think of God without Christ, and only by the reason and the hypotheses of philosophy, we not only form a false conception of the Divine Being, but have a mere abstraction. All that we know of God, and all that we ever may know of Him, of His grace, glory, mercy, love, kingdom, we know only through Christ the God-man. He has revealed all unto us. It is only as He, who is the manifestation, shows unto us His fulness, that we know and comprehend. He not only hath declared Him, but no one cometh unto the Father except through Him.

Girty, Pa., Jan. 19, 1883.

Every to-morrow has two handles. We can take hold of it by the handle of anxiety or the handle of faith.

## Selections.

### EVANGELISTS AND PASTORS.

By Rev. Edwin Benedict.

We often see articles in the papers pertaining to the work of evangelists. Some seem to regard them essentially to the growth of the Church, and as justly having a claim to higher esteem than pastors of churches. Having had for many years some experience and observation in these matters, my own thought is that there is a liability to extreme views upon the relative importance of evangelistic work as such, especially among well established churches and the work of the stated ministry. When a boy I knew nothing of evangelists, except as some students came from Auburn Seminary to my native town and visited from house to house, and held meetings in school-houses. They were blessed with a great revival, the result of which was a church which has now held on its way for more than half a century.

In 1831 I heard Mr. Finney several times in the First Church of Auburn. It was when he was in the height of his power as an evangelist. There was a powerful work in progress when he came to Auburn. The first three days' meetings ever held in Cayuga county had just closed. He at once entered into the work, preaching twice on the Sabbath, and two evenings during the week. That wise and godly man, Father Josiah Hopkins, was pastor. Mr. Finney, with his wonderfully apt illustrations and clear discriminations, would hold the audience spellbound for an hour and a half, and God's presence was manifest in the conviction and conversion of sinners under every sermon. I do not think he would purposely have done a thing to weaken the ties between pastor and people; still, he would sometimes make most cutting remarks about cold-hearted and unbelieving ministers.

At that time there was a revival almost everywhere, and the most conservative pastors, with little or no help from abroad, often welcomed many converts to the Church. But many of the ardent converts of those days, and many already church-members, were not satisfied with the slow way in which religious matters were prosecuted. The cry went up for evangelists; churches became restless; pastorates became uncertain fixtures, and change became a marked feature of the times. Many untrained men, without the balance or power of Mr. Finney, strove to imitate him, and they really did much to cast reproach upon the very name of evangelist. Of them I do not now specially speak.

Rev. Jedediah Burchard was in the work of an evangelist somewhat earlier than Mr. Finney, and continued in it many years. He was sound in doctrine, but his sermons consisted mostly of stories and anecdotes. He was a great mimic, and would keep a congregation in alternate moods of laughter and of weeping. Many indeed professed conversion under his labors, but a less proportion proved steadfast than has been common among our churches. One result of his meetings often was an unsettling of pastors. For years very few who had him with them remained long afterward upon the same field. Of course there were exceptions. He was with Father Hopkins in Auburn First in the Winter of 1832-3 some six weeks, when many professed conversion, and from the thorough training of the youth in that congregation, and the known wisdom of the pastor and elders, I presume there was less falling away than in many places. Dr. Hopkins, doubtless with the approval of his Session, pledged his church beforehand that during the continuance of the meetings, they would not discuss the measures which should be used.

At that time the students of the Theological Seminary usually sat in the east gallery of the church. Soon Mr. Burchard began to fire shots at them, calling them lazy drones, and asking them why they did not go out and go to work in the Lord's vineyard. Dr. Hopkins, who was ever a warm friend of the Seminary, soon stopped this, saying to Mr. Burchard, "If you do not keep the muzzle of your gun

below that gallery, you and I will have a clash at once." This restrained him for the time, but upon a visit at Auburn the next Summer, preaching in this church during the absence of the pastor, he gave the students one of his heaviest broadsides. He also visited, about those days, one or more of the churches of Rochester. Dr. William Wisner (better known as of Ithaca) was then pastor of the Brick Church. Himself always very prompt and quite brief in all his services, he was annoyed at the prolongation of the evening meetings. I had it from his own lips that he told Mr. Burchard that unless he closed the services by nine o'clock, he should dismiss the meeting. Thus only, by bit and bridle, was that noted evangelist kept within bounds, even by men of such wisdom and experience as were Drs. Hopkins and Wisner. Years afterwards, a pastor of one of our prominent Southern New York churches, (Rev. R. E. Wilson, then of Corning,) at the suggestion of some of his members who had become interested in Mr. Burchard laboring in the city of Buffalo, opened his pulpit to him, but though some good was done, the pastor told me afterwards that the way Mr. Burchard treated pastors was abominable, and that had he known more about him he would not have consented to his coming.

I heard Mr. Burchard once or twice when at Auburn, and not long afterward at Brockport, and in December, 1841, at LeRoy, where was held one of his most successful meetings. I think his best strength was in setting the people to work.

Another evangelist of flaming zeal whom I knew, was Luther Myrick. He had a wiry constitution, and would preach three times a day sermons two hours long, and hold the attention. Though evangelical, his theology was amazingly defective. He obtained a foothold in several of the rural churches of Cayuga Presbytery, and there was great excitement, perhaps some true conversions; but in the end came strife and contention mingled with error, and the reaction was disastrous to several churches. Mr. Myrick was a great advocate of Unionism, but towards those who did not run after him, he was unsparing in invective. He died, however, not long afterwards, having, it was said become quite modified in his spirit and manner of life and address.

Another evangelist, Rev. J. T. Avery, of somewhat later date, was considerably known in the western part of the State. He came to Auburn First when I was a member of the Seminary. His sermons, so called, were mostly stories, as illustrations of points, often weak at that. A leading aim seemed to be to get each and every church-member to confess openly his or her sins. The impression of the meeting was not strong, and the result was not marked. Years afterwards he labored with the Congregational church at Homer, and there was quite a movement, one hundred being admitted at one time soon after he left. But though the Church consisted of some 400 previously, there were not as many at the preparatory lecture as were admitted on the Sabbath. A want of proper presentation of the truth, clear and discriminating, is suggested by such a fact, and the suspicion is raised that the revival must have been very superficial.

Another evangelist of Western New York was known as Father Orton. He was a pastor, but having proofs of his adaptedness to the work of an evangelist, he reserved some months each year for this work. He also came to Auburn First in the Winter of 1839-40 and held a meeting of two or three weeks, and was much blessed in the effort. His preaching was clear, discriminating, largely expository, and accompanied with great tenderness of manner, and he always showed great respect to the pastor, and his influence went to strengthen the bond between pastor and people.

At one time not far from those days, the Niagara Presbytery commissioned, for a year I think, the late Rev. W. C. Wisner as a helper to pastors and a missionary to its weak churches. He held protracted meetings so far as practicable, and the additions to the churches were very numerous.

About 1833, Rev. Orson Parker went out from the Seminary. After a short time, he devoted himself to the work of an evangelist. He had been a lawyer for six years, and had been converted in the great revival of 1831. He was a widower when he came to the Seminary in the Fall of that year, and joined the Middle Class. Of his adaptedness to the work of an evangelist, there were widely different opinions. One pastor told me the converts did not run well, expressing as a possible cause that he might not have been fitted rightly to teach them. Another spoke well of the results; and a church of which I had been pastor ten years in my early ministry, where the youth were always diligently instructed, was blessed with a large ingathering under his labors, years after I had left them; whilst another church, whose nominal pastor was not skilled in the truth himself, and who was soon deposed from the ministry, although it received quite an accession in numbers, could scarcely be said to have been strengthened. Another pastor told me that soon after Mr. Parker began his labors with his people, the question concerning him was how to let him go with the least trouble. However, he continued to work on here and there until at quite an advanced age he died suddenly, soon after having begun a series of meetings at Havana, N. Y.

I first saw Elder Jacob Knapp in the Fall of 1834. He held a meeting in the old Baptist church at Scipioville, two miles from my father's house. He was largely dependent upon Presbyterians for support and encouragement. He was orthodox, but uncouth and untrained. He had a vivid imagination, and abounded in anecdotes, some of them, however, so extravagant as to suggest a doubt of their being within the lines of truth. There was a good work there; at least some of the professed converts ran well; but there was a vast amount of sympathetic excitement. Being at leisure, and about to enter college, I attended these meetings for weeks.

A year or two later he held a meeting at Meridian, where was a strong Baptist church. There were also quite a number of families of Presbyterians belonging to the Ira church, of which my brother was pastor, the late Rev. W. W. Benedict. Brother William having heard us speak so favorable of Elder Knapp, readily attended the meetings; but after a time the Presbyterian blackcoats were so much the objects of ridicule, that he concluded he could be more useful in the Master's business elsewhere. Some years after that Elder Knapp held a meeting at Ira, dedicating a new church at the time. Brother's previous experience was such that he did not attend, and Elder Knapp in his last prayer there asked God to tear down the Presbyterian church, and convert its ministers and members. Brother William long outlived Elder Knapp, and never had a new conversion, having been brought to Christ before he was ten years of age. Although the Ira Presbyterian church as such, after many years, became extinct, its essential life has been largely continued in the flourishing church of Meridian.

At one time during Dr. Philip C. Hay's pastorate of the Presbyterian church of Geneva, Elder Knapp was with the Baptist church of that village. The two men being very unlike, it was not strange that Dr. Hay did not enter directly into labors at the Baptist church, although the effort there was quite successful. Years afterwards, when Dr. Hay was pastor at Owego, a similar meeting was held in the Baptist church there. A quiet work was going on at the same time in the Presbyterian congregation. (I was then pastor in the next town, Candor.) Elder Knapp said publicly: "Dr. Hay opposed me all the way through at Geneva, and pretty soon God burned down his church;" "whereas," said the Doctor to me, "Elder Knapp knew that we had sold the house to the Baptists, and that it was their loss."

Whether the system of lay evangelists will prove less exceptionable than did that of ministerial ones, on the whole, from twenty to fifty years ago, remains to be seen. One thing is certain, it can never take the place of the educated and consecrated ministry for the pastorate and the general and continuous work of the Church. Young men looking to the ministry, need to be fitted to work for Christ in such a manner that they may hope for the aid of the Spirit, that they may be the means themselves, under God, of converting sinners and edifying saints.—A. Y. Evangelist.



## Family Reading.

## HOME! OUR HOME!

H. L. Hastings.

A Jasper stone, clear as crystal.—Rev. xxi. 11.  
 With Jasper, gold, and gems aflame,  
 The Holy City shall descend;  
 And mighty voices shall proclaim  
 Behold! God's dwelling is with men.

Wide swing the everlasting gates,  
 Those pearly portals bright and fair;  
 At every one an angel waits  
 To welcome weary wanderers there.

No griefs nor anguish, pains nor sighs,  
 No sin, no death, no curse, no tears;  
 Invade that city from the skies  
 Through all the glad eternal years.

There pleasures wait, and joys unknown.  
 For saints who earth in tears have trod;  
 And crystal waters from the throne  
 Make glad the City of our God.

There countless forms immortal, fair,  
 Reflect the image of their Lord,  
 And songs of praise on all the air  
 Exalt the King by all adored.

O! blest are they whose raiment bright  
 Is washed from every stain of sin;  
 They shall to life's fair tree have right,  
 And through the gates shall enter in.  
 —From Songs of Pilgrimage.

## WHO HAS SEEN CHRIST IN YOU TO-DAY?

"The parson asked a strange question this evening," said John Sewell to his wife Ann, on his return from church one Sunday.

"What was it, John?"  
 "'Who has seen Christ in you to-day?' I wish you had been there to hear him, Ann; he made it pretty plain that all who love Christ ought to show by their conduct that they are in earnest."

"That's true, John. I know I often fall short of what a Christian should be." "I'm sure that you and the children have not seen Christ in me to-day. If I'd remember to be like my Master, I should not have been so cross with you, because you wanted to take your turn out this morning."

"And I shouldn't have snapped you up and been so vexed," interrupted Ann.

"Then I used Tom roughly because he worried me, and when he cried I boxed his ears, when a kind word would have made all right. There are plenty of things I should have done even to-day, if I'd acted up to the parson's question."

"We'll try to begin fresh, John. You're quick and I get vexed. We've both a deal to learn. We must just pray that the children and our friends may see Christ in us."

Monday morning came. John was up early, and before he went off to work he asked that Christ might be seen in him that day. Ann did not forget that she too wished that Christ might be seen in her; and at breakfast time the children were told how Christ might be seen in them, and they were cautioned to be kind and loving toward one another, and toward their companions.

Thus, throughout the family, tempers were quelled for Christ's sake, and pleasant acts were performed for Christ's sake; and John was able, in that same strength, to ask a fellow workman to forgive the sharp words he had spoken to him the previous Saturday.

"I've had the happiest day I ever spent," John remarked to his wife that evening. "I know I've long been a professor, but I have not shown by my behavior that I do really want Jesus to be seen in me."

"I'm sure it's been just the same with me," replied Ann.

"I know why some of our fellows in the shop find fault with religious people, and call them no better than those who have no religion at all. We Christians are not shining lights; we get into the same tempers, and use the same sharp words, and do the same actions as men of the world, and so we bring reproach on Jesus."

"That's well, said John. I mean to ask myself every night, 'Who has seen Christ in me to-day?' I know that I shall often have to tell God that I've failed, but Jesus will help me to be true to Him, and you know that there is a text which says, 'I live, yet not I, but Christ that liveth in me.'"

Dear reader, will you take this question home, "Who has seen Christ in me to-day?"—*Friendly Greetings.*

## HASTY WORDS.

Half the actual trouble of life would be saved if people would but remember that silence is golden—when they are irritated, vexed or annoyed. To feel provoked or exasperated at a trifle when the nerves are exhausted is perhaps natural to us, in our imperfectly sanctified state. But why put the annoyance into the shape of speech, which once uttered is remembered, which may burn like blistering wound, or rankle as a poisoned arrow? If a child be trying, or a friend capricious, or a servant unreasonable, be careful what you say. Do not speak while you feel the impulse of anger, for you will almost be certain to say too much, to say more than your cooler judgment will approve, and to speak in a way that you will regret. Be silent till you shall be calm, rested, and self-controlled. Above all, never write a letter when you

are in a mood of irritation. There is an anger which is justifiable; there are resentments which are righteous; it is sometimes a duty to express indignation. But if you consider the matter, the occasions for putting such feelings on record are comparatively few. They come once in a lifetime perhaps, and to many fortunate beings they never come at all. Upon the whole—people—our friends and neighbors, and the community of which we form a part, are trying to do the best they can; and in hours of good temper and health, life always wears a bright and sunny aspect. Much of the friction which makes the machinery of living move roughly and discordantly, is caused by things too petty to be noticed if we were in our normal condition. The hasty word spoken in petulance may be explained, forgiven and forgotten. But the letter written in an ebullition of wounded feeling, is a fact tangible, not to be condoned. There it lies with a certain permanence about it. You have sent it to a friend, who, reading it a half dozen times, will each time find it more cruel and incisive than before. Letters once written and sent away cannot be recalled. You cannot be sure that your friend (or enemy) will burn them. Hidden in bureau drawers or in compartments of desks, folded up in portfolios, locked in boxes, they will, it may be, flash up again in sudden feud and fire, months after you have ceased to think of the folly which incited them, or the other folly which penned them. Never write an angry letter, or write a letter when you are angry.

All heated feeling seeks the superlative as an outlet, and superlatives are apt to be dangerous. So long as we cling to the positive in speech, we are pretty safe.

We all need to be cautioned against undue haste in speech, but mothers most of all. It is so easy to misunderstand a child; so easy to grieve a little person who is forbidden to answer back; so easy to leave a picture of yourself in the plastic memory, which shall be photographed there for the remainder of life, and of which you would in coming days be ashamed. Let who will be hasty and uncontrolled, the mother cannot afford to be either; and if she ask the help of the Lord daily, hourly, and every moment, she will be kept from this sin and peril.—*Ed.*

## BLAMING PROVIDENCE.

The firm conviction that "God hath prepared of His goodness for the poor" certainly justifies no one in assuming that prodigality may not be succeeded by extreme penury; and assuredly He, who in things temporal so far disregards the day of his visitation as to squander that which may have been given him for future use, adds a second transgression to the first if he murmurs unduly while enduring the natural consequence of his own improvident conduct. Such, if they hope to become the possessors of "enduring riches and righteousness," should be careful not to charge upon their Maker the calamities which are the legitimate results of past wastefulness. Alas, man, while "reaping as he sowed," while "eating the fruit of his own way and filled with his own devices," is strongly prone to imagine that God arbitrarily interferes to render some of His creatures happy and others miserable. It almost seems as though men had entered into a covenant one with another to conceal the fact that most of the trials we endure here and the miseries of the world of woe are not arbitrary inflictions of Divine sovereignty, but the natural penalties of violated law.—*Van Dyke's "Through the Prison to the Throne."*

## WOMEN SHOULD BE COMPANIONABLE.

By Mary Smith.

A bright, intelligent girl has no right to think as soon as she has succeeded in capturing a man that she has fought the good fight, finished her course, and that there is nothing to do but wither away, sink into insignificance, and be heard of no more. She should be companionable; she has passed the age when beauty is a sufficient passport, and must henceforth cultivate that merit which alone wins respect and retains love. Man is thrown with his fellow-beings more than woman, and this contact with other minds tends to strengthen and cultivate his mental powers, and ere long he will be of a higher intellectual order than his wife, if she is content to go on with her daily round of prosy duties, not caring to look after the mind's requirements, or to make herself capable of the intelligent conversation on affairs outside of her kitchen. What she cannot gain by business association, she must make up by reading. She must keep even somehow. Surely no woman wants to be considered inferior to her husband, and have people wondering why such a sensible man should have married such a stupid woman.

There is no standing still in this life: if we do not advance, we retrograde; if we do not grow more companionable, we grow less so, and it frequently happens that man advances and woman recedes. But, says one, how can a woman, with a family of children, and a house, and everything to look after, be anything but a poor drudge? The case seems almost a hopeless one at first view, but it can be done, it has been done, and it must be done.

Women put too much labor on their cooking, often taking a great deal of time and pains to spoil good things and make them unhealthy; they often put twice as much work on a garment as is required, ruffling and furbelowing their children's clothes in

a way to altogether spoil the beauty and simplicity of childhood; they often make slaves of themselves for their children and ruin them by doing so; they often scrub and clean more than necessary, and do not manage to economize labor and steps. Where there is a will there is a way, and if women once really want to find time for reading and self-improvement they'll accomplish the feat.

They exhaust themselves in preparations for visitors, which is one of the great follies of the age. If we give our guests a hearty welcome, they will not care for intricate time-consuming cookery. Plenty of good, plain, wholesome food will satisfy any reasonable person, and an unreasonable one you don't want to satisfy. "The kingdom of God is not meat and drink," yet we would never advise any woman to be indifferent as to what she puts on her table. It should be well supplied with satisfying, nicely-prepared dishes, but these need not be elaborate or require a great deal of time in preparation.

After simmering away their brains, women wonder what their husbands see to admire so much in Mrs. So-and-so, who can't get up half as good a feed as they can. Mrs. So-and-so is a thinker, full of talk, and wit that comes of thought; and, though her table is plain, it is good, enjoyable and hospitable, and presided over in a way to make people glad they were there. Mrs. So-and-so is companionable, and that is why she is admired.—*Housekeeper.*

## A NEGLECTED DUTY.

A friend, talking with us not long since about some of the quiet and unobtrusive duties which had filled her life, spoke of the hours she had spent in reading to servants. It seemed to her as a matter of course that she should include her care of lowly women, who had cooked her dinners and waited on her table, among her daily obligations. She alluded to this in the same connection with her constant oversight of her children, her preparation for her Bible class, and several other things which fell naturally into her hands.

Her "reading to servants" had not been confined to the Bible, nor to religious books. She had brightened their narrow lives, and quickened their intelligence, and bound them to her with threefold cords of devotion, by treating them as though they were human beings with the same needs and desires as herself. Sometimes a bright story, sometimes a bit from a newspaper, sometimes even a little poetry, she had read to the audience in the kitchen. And so, paving the way with love, she had won them to listen to God's Word, and to hear her explanations of difficult passages.

Finding fault, as we often may and must, with the imperfections of domestic service, it still remains true that on the mistress—as the better-informed and more highly-educated woman—lies the responsibility of making her servant contented and happy. If possible, the latter should be made to feel herself in a home, under gentle authority and kindly influence. Let her be ever so stupid, so obstinate, so ignorant or incompetent, she is capable of being improved by judicious training.

There are many of us who have not even to cross our own thresholds to find missionary fields wherein, if we will, we may labor for Christ.—*M. E. Sangster.*

## INDIFFERENCE.

If there is a disease in our modern theology and our modern philosophy of life more conspicuous than another, it is indifference to sin. We lull it with anodynes. We call it anything but sin. We form our schemes of social improvement and material progress without any conviction of this deep plague spot of our nature. We hide it from ourselves until it breaks out in some scandalous form, and startles us with its intensity. We will drill men into morality; we will repress crime by education; we will empty our gaols by philanthropic legislation; but the sin that dwelleth in us is too strong for human remedies, too rampant for the social reformer's pruning-hook. Far truer is the novelist's sentiment, when he puts into the mouth of one of his characters the awful, but grand words: "How gladly would I endure the torments of hell if thereby I might escape from my sin!"—*Dean of Peterborough.*

## LOST CHILDREN.

When we speak of our little ones who have been called away from our earthly homes to the better land, why do we say "the children we have lost"? Invariably do we hear the little ones, whose vacant chairs stand around our fireside, spoken of as lost children. Rather should we say, our rescued little ones—our saved darlings. Have they not been called within the pearly gates, where sin, pain, sorrow and death never come? Their tiny feet can never stray outside of the golden city. The children who are left to us may wander into the paths of temptation and sorrow—they may occasion the parents many hours of anxiety and many tears, but the little children who have been gathered in among the redeemed ones, who left us in their purity and innocence, will always be pure—no taint of sin will tarnish their infant souls.

When the darkness gathers around us at night, and we tremble for our boys who are outside of the home walls, liable to all the temptations that the cover of night throws about them, we need have no fear for the beloved children who have been rescued from a world of sin. There is no

night in that bright land where they dwell—always "bright, eternal noon." The angel feet of our children above will never stray outside the gates of purity and happiness. Our children, who have gone to heaven never grow old. Leigh Hunt says with truth, that "those who have lost an infant are never without an infant child. They are the only persons who, in one sense, retain it always."

Our children who are left to us on earth grow up; they suffer all the changes of mortality. They leave the parental roof, scatter in different parts of the world, and the children never come back to us again. But the father and mother, who sit alone in the days when age has crept over them, know that for them the little ones who went to heaven, so long ago, are children still; that the time is not far off when they shall meet, the little ones where parting never comes. The words of Ainsworth are beautiful. He says, 'The little boy who died so long ago is an eternal child. His look, with heaven shining full upon his brow—the beauty that the heart grew warm beholding, remains untouched by time, even as the unrent sky that lets the wanderer in.'

'Of such is the kingdom of heaven,' said our blessed Saviour. What a large proportion of the dwellers in heaven must be little children! How happy are they, living in the light of the smile of the Blessed One. 'I know Jesus smiled when He was on earth,' said a dear little girl, 'because when He said "Suffer the children to come unto Me," they would not have gone to Him in such numbers if He had not smiled when He said it.' The faith of a child is unquestioned. 'Don't cry when I am gone, mamma,' said a little one, a few hours before she left her earthly home; 'I am going up, up, above all the worlds, to live with Jesus forever. O, so kind and good to me! I never will have to be sick and suffer pain when I get where He is.' Precious child! What a release to be free from suffering forever!

When we talk of our little ones who are gone to the peaceful land, we will not speak of them any more as the children we have lost, but as the children who have been lovingly gathered into the arms of our Father in heaven, and saved to us to be our children in the eternal world.—*Evangelist.*

## BEYOND THE FLOOD.

Not here the sunlit glory,  
 Not here the cloudless light,  
 The perfect finished story,  
 The day that hath no night.  
 Our Father knoweth what is best;  
 Beyond the flood He keeps our rest.

Not here the shining raiment,  
 All pure from spot or stain,  
 For here a weary claimant,  
 The heart hath tears and pain,  
 And waiteth, waiteth till possessed,  
 Beyond the flood, of peace and rest.

Nor here our richest treasures,  
 Our sweetest cups of life,  
 We'll taste the deepest pleasures,  
 With heavenly rapture rife,  
 When home with Christ in love we rest,  
 Beyond the flood, forever blest.

—*Advocate and Guardian.*

For The Messenger.

## LIFE A SCHOOL.

Patsey Preston.

Need we expect to get all, or even a large part of what we want? This life is a perpetual childhood for each one of us, and God is the loving, judicious Parent who mete out to us what His all-seeing eye foreknows to be the best. Some of these wants are just as harmful as the child's, and we as powerless as it, to see that such is the case.

Doubtless many times we think any other than the thing given would be better for us. But we cannot see the evils that lie in the way of our choice. It would almost seem wise, on one or two occasions, as if by a miracle to give to each one first God's way, then ours, to let us see how faulty our plans were. That which looked to us so perfect, was really so far from it.

We would consider a school, where everything was done for a child just as it wanted, a very poor institution. The child thinks he is thwarted at every turn, but when he follows the plans and rules of the establishment, he finds his ideas changed. Just so with us. We feel as if nothing ever went as we wished; accept it, that much is as you would not have it; but we know assuredly that this world is not meant to be all happiness by any means. The hard lessons and disagreeable tasks must be done to make the mind stronger and to make more of a woman of the little girl. Life also must have its burdens and trials and disappointments and heart-aches.

I cannot ask you to try and remember what sort of a person one would be who had had every wish gratified, because there is no such mortal. There is a skeleton in the closet of every heart. You may not imagine it, and to your mind there may be no cause for it, but it is there.

Whenever you think yourself the most miserable of beings, try one thing that I think may make you more contented with your lot. Run over the list of your acquaintances, and see if you, in every particular, would change places with any of them. In some respects you may envy your friend, but notice carefully everything. I think after this survey you will have less pity for yourself.

But, whether you be content or not, be

assured that in everything, even small affairs, God knows and does for each one what is best for his improvement for the other world—for which this is only the training school.

## BE HAPPY NOW.

Oh, ye tired mothers and daughters, and occupants of the sitting-room generally, listen now and let me tell you a secret—a secret worth knowing. This taking no comfort as you go along, but forever looking forward to all the enjoyment, does not pay. From what I know of it, I would as soon chase butterflies for a living, or bottle moonshine for a cloudy night. The only true way to be happy is to take the drops of happiness as God gives them to us every day of our lives. What is work but something to keep us out of mischief? and she who does too much of it, instead of keeping out of mischief, is playing the very mischief with herself. How can a woman be at her best to entertain her husband, or to instruct or amuse her family, who makes a perpetual slave of herself, and keeps her poor tired body in a state of drudgery and physical weakness? Better let some things go undone than so completely unfit one's self for all enjoyment at home. The great thing is to learn to make the most of one's self, and to be happy over our work.

## CHRISTIAN CRIPPLES.

The Golden Rule thinks there are a great many Christian cripples. It says, "Some are without arms; they have never helped anyone over rugged places in life. Some are without feet; they have never gone an inch on their way to serve others. Some are voiceless; they have never, even by a word, encouraged any one who was cast down. Some are deaf; they have never listened to the voice of suffering. Some are without hearts; they do not know what sympathy and generous feeling are. What an appearance a procession of such characters would make if they could be seen as they are, on the streets!"

## WHO ARE UNSUSPICIOUS?

There is no truer measure of one's self than one's suspicions of others. The purest nature is always the most unsuspicious nature. Simplicity of soul forbids the thought of evil in others. A certain degree of conscious experience of evil in one's own heart and life is essential to make one even watchfully suspicious of others. "Evil to him who evil thinks" is a truth of profound meaning and of a wide application. Persons would be astonished at the disclosure they make of their own characters by their expressed suspicion of others, if they realized how fully recognized in the community is the principle underlying this adage. Unsuspiciousness is a most admirable trait of character, even when it is manifested in the extreme, and to the danger of its possessor in this world of evil.

The scriptural examples of prayer have most of them an unutterable intensity. They are pictures of struggling in which more of suppressed desire is hinted at than is expressed. Recall the wrestling of Jacob: "I will not let thee go except thou bless me," and the "panting" and "pouring out of soul by David;" "I cried day and night, my throat is dried," "I wait for my God;" and the importunity of the Syro-Phœnician woman with her "Yea, Lord, yet the dogs under the table eat of the children's crumbs;" and the persistency of Bartimeus, crying out the more a great deal, "Have mercy on me;" and the "strong crying and tears of our Lord;" "If it be possible—if it be possible!" There is no easiness of desire here.—*Still Hour.*

## Useful Hints and Recipes.

**COLD SAUCE.**—Take equal quantities of sugar and butter, knead them together and flavor with nutmeg.

**TO DESTROY THE TASTE.**—Weak tartaric acid lemonade, taken immediately after quinine, will completely remove its bitter taste.

**CALEDONIA CREAM.**—Two whites of eggs, two tablespoons of loaf sugar, two of raspberry jam, two of currant jelly; beat until it will stand alone.

**OLD WOOLLEN STOCKINGS.**—Children's worsted stockings of bright colored yarns wear out only too fast, and are an incumbrance to the rag-bag, as they are of no use to give away. Very pretty rugs, for use on stained floors, can be made of these socks and stockings ravelled out and strongly fastened in little bunches with a needle and carpet thread on an old carpet or sacking. The loops of wool ought to be about three or four inches long. The bunches of loops can be cut after the rug is done if you prefer it.

**HOW TO KEEP GOOD PASTE.**—Persons often have great trouble in keeping themselves supplied with mucilage or paste. We have a simple recipe at hand by which persons may keep their supply always supplied. Make a small quantity of flour-paste, boiling it well, and put it in a cup of convenient size; one with a lid is preferable. Drop twenty drops of carbolic acid into the paste and stir it up well. The acid will preserve it from souring, and you will have nice sweet paste all the year round. We have tried this to complete satisfaction, and greatly prefer it to mucilage. Just now our foreman has shown us his paste-cup used in this manner, and without being replenished for over sixteen months. Try it and have paste in your study. Five cents' worth of the acid will be enough for your natural life, and you can always have nice paste at hand. How handy! Mucilage is a mean thing. It is too sticky. We tried to carry a small bottle through the Holy Land. It leaked out. When we got to Jericho our only white shirt packed in the valise was so stuck up and dried fast in all parts that we did not get it torn apart for twenty days. It carries the rents of that mucilage to this day. We never would carry mucilage again. Use paste with a little carbolic acid in it. Let every preacher have a cup of it in his study.—*Religious Telescope.*



## Youth's Department.

## THE LITTLE MISSIONARY.

I have met her many mornings  
With her basket on her arm,  
And a certain subtle charm,  
Coming not from her adornings,  
But the modest light that lies  
Deep within her shaded eyes.

And she carries naught but blessing,  
As she journeys up and down  
Through the never-heeding town,  
With her looks the ground caressing;  
Yet I know her steps are bent  
On some task of good intent.

Maiden, though you do not ask it,  
And your modest eyes may wink,  
I will tell you what I think:  
Queens might gladly bear your basket,  
If they could appear as true  
And as good and sweet as you.

—Charles H. Crandall, in February St. Nicholas.

## THE AGED PLANTER, HADRIAN, AND THE FOOL.

The Emperor Hadrian, passing near Tiberias, in Galilee, observed an old man digging a large trench, in order to plant some fig-trees. "Hadst thou properly employed the morning of thy life," said Hadrian, "thou needest not have worked so hard in the evening of thy days." "I have well employed my early days; nor will I neglect the evening of my life, and let God do what He thinks best," replied the man. "How old mayest thou be, good man?" asked the emperor. "A hundred years," was the reply. "What!" exclaimed Hadrian. "A hundred years old art thou and still plantest trees? Canst thou, then, hope ever to enjoy the fruits of thy labor?" "Great king," rejoined the hoary-headed man, "yes, I do hope, if God permit, I may even eat the fruit of these very trees; if not, my children will. Have not my forefathers planted trees for me, and shall I not do the same for my children?" Hadrian, pleased with the honest man's reply, said: "Well, old man, if ever thou livest to see the fruit of these trees, let me know it. Dost thou hear, good old man?" And with these words he left him. The old man did live long enough to see the fruits of his industry. The trees flourished and bore excellent fruit. As soon as they were sufficiently ripe, he gathered the most choice figs, put them in a basket, and marched off toward the emperor's residence. Hadrian happened to look out of one of the windows of his palace. Seeing a man, bent with age, with a basket on his shoulders, standing near the gate, he ordered him to be admitted to his presence.

"What is thy pleasure, old man?" demanded Hadrian. "May it please your majesty," replied the man, "to recollect seeing once a very old man planting some trees, when you desired him, if ever he should gather the fruit, to let you know. I am that old man, and this is the fruit of those very trees. May it please you graciously to accept them, as a humble tribute of gratitude for your majesty's great condescension." Hadrian, gratified to see so extraordinary an instance of longevity, accompanied by the full use of manly faculties and honest exertion, desired the old man to be seated, and, ordering the basket to be emptied of the fruit and to be filled with gold, gave it to him as a present. Some courtiers, who witnessed this uncommon scene, exclaimed: "Is it possible that our great emperor should show so much honor to a miserable Jew?" "Why should I not honor him whom God has honored?" replied Hadrian. "Look at his age and imitate his example." The emperor then very graciously dismissed the old man, who went home highly pleased and delighted.

When the old man came home and exhibited the present he had received, the people were all astonished. Among the neighbors whom curiosity had brought to his house, there was a silly, covetous woman, who, seeing so much treasure obtained for a few figs, imagined that the emperor must be very fond of that fruit. She, therefore, hastily ran home, and, addressing her husband, said to him: "Thou silly man, why tarriest thou here? Hearst thou not that Cesar is very fond of figs? Go, take some to him, and thou mayest be as rich as thy neighbor." The foolish husband, unable to bear the reproaches of his wife, took a large sack filled with figs on his shoulder, and, after much fatigue, arrived at the palace-gate and demanded admittance to the emperor. Being asked what he wanted, he answered that, understanding his majesty was very fond of figs, he had brought a whole sackful, for which he expected a great reward. The officer on duty reported it to the em-

peror. Hadrian could not help smiling at the man's folly and impertinence. "Yes," said he to the officer, "the fool shall have his reward. Let him remain where he is, and let every one who enters the gate take one of the figs, and throw it at his face, till they are all gone. Then let him depart." The order was punctually executed. The wretched man, abused, pelted, and derided, instead of wishing for gold, wished only to see the bottom of his bag. After much patience, and still more pain, he had his wish.

The bag being empty, the poor fellow was dismissed. Dejected and sorrowful, he hastened toward his home. His wife, who was all the while considering how to dispose of the expected treasure—calculating how many fine caps, gowns and cloaks she would purchase, and contemplating with inward delight how fine she would look, how her neighbors would stare to see her dressed in silks and gold—most impatiently expected her husband's return. He came at last, and, though she saw the bag empty, she imagined that his pockets, at least, were full. Without giving him the usual salutation and hardly allowing him to take breath, she hastily asked him what good luck he had. "Have patience, base and wretched woman," replied the enraged husband. "Have patience, and I will tell thee. I have had both great and good luck. My great luck was that I took to the emperor figs, and not peaches, else I should have been stoned to death. And my good luck was that the figs were ripe. Had they been unripe, I must have left my brains behind me."—*Midrash Yayeckere Rabah.*

## TO THE BOYS.

Boys should never go through life satisfied to be always borrowing other people's brains. There are some things they should find out for themselves. There is always something waiting to be found out. An apple dropped at the feet of Newton, and he took it as an invitation to study the forces of nature, and thereby discovered the law of gravitation. Every boy should think some thought, or do some good deed that shall live after him. A farmer's boy should discover for himself what timber will bear the most weight, what is the most elastic, what will last longest in the water, what out of the water, what is the best time to cut down trees for firewood? How many kinds of oaks grow in your region, and what is each specially good for? How does a bird fly without moving a wing or a feather? How does a snake climb a tree or a brick wall? Is there a difference between a deer's track and a hog's track? What is it? How often does a deer shed his horns, and what becomes of them? In building a chimney, which should be the largest, the throat or the funnel? Should it be wider at the top, or drawn in? The boys see many horses. Did they ever see a white colt? Do they know how old the twig must be to bear peaches, and how old the vine is when grapes first hang upon it? There is a bird in the forest which never builds a nest, but lays her eggs in the nests of other birds. Can the boys tell what bird it is? Do they know that a hop-vine always winds with the course of the sun, but a bean-vine always winds the other way? Do they know that when a horse crops grass he eats back towards him; but a cow eats outward from her, because she has no teeth upon her upper jaw, and has to gum it?—*Chatterbox.*

## THE NAMES OF TYPE SIZES.

Originally there were but seven sizes. The first was called *Prima*, whence the name *Primer*. It is now known as Two-Line English. The second was *Secunda*, now our Double Pica—in France, Great Paragon. The third was *Tertia*, at present our Great Primer. Then there was the middle size, still called in German *Mittel*, but is now our English. After these came the three sizes on the opposite side of the scale—Pica, Long Primer, and Brevier. In Germany, the names *Secunda*, *Tertia*, and *Mittel*, are still retained. Pica, in France and Germany, is called *Cicero*, because the works of that author were originally printed in it. English printers so styled it from being the type in which the Ordinal, or Service Book of the Roman Church was originally set. This Ordinal was also at first called the Pica. Bourgeois was so named because it was introduced into the country from France, where it was originally dedicated to the "Bourgeois" or citizen printers of that capital. Brevier obtained its name from having been first used for printing the Breviary or Roman Catholic abbreviated

Church Service Book. Minion is also of French origin, and was so termed owing to having rapidly become a special favorite on its introduction in that country. *La Mignone* is "the darling." Nonpareil was so named because at the time of its introduction, it had "no equal," being the smallest and finest type then produced. Pearl is of English origin. The French have a type of the same size which they call *Parisiennes*. It is a smaller type than Nonpareil, and was thought "the pearl of all type." Diamond is another fancy name given to what was regarded at the time of its origin, as the ultima thule of letter foundry achievement.

## HAD AN EYE ON HIM.

"That young Brown has become a Christian, has he?" So said one business man to another.

"Yes, I heard so."

"Well, I'll have my eye on him to see if he holds out. I want a trusty young man in my store. They are hard to find. If this is the real thing with him, he will be just the man I want. I've kept my eye on him ever since I heard of it. I'm watching him closely."

So young Brown went in and out the store, and up and down the street. He mixed with his old associates, and all the time Mr. Todd had an eye on him. He watched how the young man bore the sneer of being "one of the saints;" if he stood up manfully for his new Master, and was not afraid to show his colors. Although Mr. Todd took rides, went to church, or did what he pleased on Sabbath, he was very glad to see that Brown rested on the Lord's day and hallowed it. Though the Wednesday evening bell never drew the merchant to the prayer-meeting, he watched to see if Brown passed by. Sometimes he said: "Where are you going, Brown?" and always received the prompt answer: "To prayer-meeting." Brown's father and his teacher were both questioned as to how the lad was getting on.

For a year or more Todd's eyes were on Brown. Then he said to himself: "He'll do. He is a real Christian. I can trust him. I can afford to pay him. He shall have a good place in my store."

Thus, young Christian, others watch to see if you are true; if you will do for places of trust. The world has its cold, calculating eye on you, to see if your religion is real, or if you are just ready to turn back. The Master's loving eye is on you also. He sees not the missteps alone, but also the earnest wish to please Him. He, too, has places of trust. The work is pleasant, and the pay good. These places may be for you when, through His strength, you have proved yourself true.

Fix your eye on Him and He'll keep you in the way.—*Congregationalist.*

## TOM THUMB.

Tom Thumb celebrated his forty-sixth birthday on Jan. 4th, in Chicago. He said that when first exhibited by Barnum he was only five years old, and so light that a strong man could hold him on the palm of the hand. A fashionable overcoat of those days was like the ulster of the present, and had large side pockets with flaps over them. "Barnum wore one of these," Tom relates, "and I could get in one of the pockets, and by doubling myself up snugly the flap would conceal me. It was a favorite trick of Barnum to put me in his pocket and appear in the hall about the time for opening our entertainment. He would call for me, affecting to be surprised that I was not on the platform, and then I would respond 'Here I am, sir,' emerging from the pocket. Alas! how I have grown since then!"

## NORWEGIAN SNOW-SHOE, OR SKEE-RACING.

One of the most popular winter sports in Norway is skee-racing. A steep hill is selected by the committee which is to have charge of the race, and all the best skee-runners in the district enter; their names, eager to engage in the contest. The track is cleared of accidental obstructions, but if there happens to be a stone or wooden fence crossing it, the snow is dug away on the lower side of it and piled up above it. The object is to obtain what is called a "jump." The skee-runner, of course, coming at full speed down the slope will slide out over this "jump," shooting right into the air and coming down either on his feet or any other convenient portion of his anatomy, as the case may be. To keep one's footing, and particularly to prevent the *skees* from becoming crossed while in

the air, are the most difficult feats connected with skee-racing; and it is no unusual thing to see even an excellent skee-runner plunging headlong into the snow, while his *skees* pursue an independent race down the track and tell the spectators of his failure. Properly speaking, a skee-race is not a race—not a test of speed, but a test of skill; for two runners rarely start simultaneously, as, in case one of them should fall, the other could not possibly stop, and might not even have the time to change his course. He would thus be in danger of running into his competitor, and could hardly avoid maiming him seriously. If there were several parallel tracks at a distance of twenty to thirty feet from each other, there would, of course, be less risk in having the runners start together. Usually, a number fall in the first run, and those who have not fallen then continue the contest until one gains the palm. If, as occasionally happens, the competition is narrowed down to two, who are about evenly matched, a proposal to run without staves is apt to result in a decisive victory for one or the other.

It can hardly be conceived how exciting these contests are, not only to the skee-runners themselves, but, also, to the spectators, male and female, who gather in groups along the track and cheer their friends as they pass, waving their handkerchiefs, and greeting with derisive cries the mishaps which are inseparable from the sport.—*St. Nicholas.*

## BABY FINGERS.

Ten fat little fingers, so taper and neat,  
Ten fat little fingers, so rosy and sweet,  
Eagerly reaching for all that comes near,  
Now poking your eyes out, now pulling your hair,  
Smoothing and patting with velvet-like touch,  
Then digging your cheeks with a mischievous clutch;  
Gently waving good-by with infantine grace,  
Then dragging your bonnet down over your face;  
Beating pat a cake, pat a cake, slow and sedate,  
Then tearing a book at a furious rate;  
Gravely holding them out, like a king, to be kissed,  
Then thumping the window with tightly closed fist;  
Now lying asleep, all dimpled and warm,  
On the white cradle-pillow, secure from all harm.  
Oh, dear baby hands! how much love you enfold  
In the weak, careless clasp of those fingers' soft hold!  
Keep spotless, as now, through the world's evil ways,  
And bless, with fond care, our last weariful days.  
—Mrs. Richard Grant White.

## WEAVING SUNSHINE.

"You can't guess, mamma, what Grandma Davis said to me this morning, when I carried her the flowers and the basket of apples?" exclaimed little Mary Price, as she came running into the house, her cheeks as red as twin roses.

"I am quite sure, darling," said mamma, "that I cannot; but I hope it was something pleasant."

"Indeed, it was, mamma," said Mary. "She said, 'good morning, dear; you are weaving sunshine.' I hardly knew what she meant at first, but I think I do now; and I am going to try to weave sunshine every day."

"Mother," concluded Mary, "don't you remember that beautiful poetry, 'Four Little Sunbeams,' you read to me one day? If those sunbeams could do so much good, I think we all ought to try to be little sunbeams!"

After a few moments' pause, a new thought seemed to pop into Mary's little head and she said, "Oh, mamma, I have just thought. When Lizzie Patton was here, she told me that her Sabbath-school class was named 'Little Gleaners,' and I know another class called 'Busy Bees.' Now next Sabbath I mean to ask our teacher to call our class 'Sunshine Weavers,' and then we will all go weaving sunshine."

It is a good plan. Sunshine-weavers will be kindly remembered long after cross, hateful people have been forgotten.—*The Sunnyside.*

## ABOUT SPONGES.

The coasts of Great Britain may be said to be rich in sponge growth; twenty-four kinds have been discovered. Fresh-water lakes and rivers also possess their sponges. Those found on our coasts, although unfit for the sponge market, form most interesting objects for the cabinet or the aquarium. A warmer sea and more genial climate than ours appear necessary to develop the sort of sponge sought by the merchant, who obtains the great bulk of his supply from the ports of the Mediterranean, the coasts of Syria, the Greek Islands, and Barbary be-

ing noted for their yield of sponges. The Turkish sponge trade is also of considerable importance, from 4,000 to 5,000 men, and between 600 and 700 boats, being annually employed in it.

The Greeks may, however, be considered the principal sponge-fishers. Much experience, skill, and hardihood are needed to qualify a man for a first class place among sponge-divers; many of the most valuable specimens which sell readily in Paris or Vienna for from 74. to 104. each, being obtained at depths varying from ten to thirty-five fathoms. To aid in the descent, the divers make use of a triangular stone, with a hole in one corner through which a rope is spliced. On reaching the deep sea-gardens, where the rock-ledge and pinnacles are clothed with marine growths, the diver, retaining a hold on his rope, dexterously breaks away the holdfast of the sponges, places them with their foundations under his arm, until a sufficient load has been gleaned, when a pull of the rope signals to haul up, and he ascends to the surface with his ocean treasures.—*Cassell's Popular Educator.*

## BUTTONS.

Glass buttons are mostly made in Bohemia, and by children, who work as fast as the older ones, and get ten cents a day. Pearl buttons are made almost entirely in Vienna, and shirt button in England. But Paris does the greasest business of all, in making the agate buttons, which come in so many and pretty styles. From five to six thousand people, in one district of Paris, get their living at this work. In this country are made bone, brass, ivory, and composition buttons; and the Americans make them so much better and cheaper than anybody else, that they are sold in all parts of the world.

## Pleasantries.

When a politician says "Let us ignore politics and work together," he refers simply to your politics.

A Londoner by accident saw the sun. "Eavens," said he, "ow they 'ave himproved that there helectric light."

*For Sale.*—The target used by the American rifle team. It is slightly injured by exposure to the weather, but otherwise as good as new.

The reason that aesthetes so admire the stork is that he can stand for hours on one leg and look as though he didn't know any thing and didn't want to.

A Vermont debating society will tackle the question "Which is the most fun, to see a man try to thread a needle or a woman try to drive a nail?"

If anybody ever longs to be a millionaire, it is the youth who treats his girl to soda water, and then finds he has mistaken a button in his pocket for a dime.

"Why are these things on your dress called bugle trimmings?" George wanted to know. "Oh," Emily replied, lightly, "because pa blows so over the bill."

If a man desires to express himself logically, he must not allow himself to become flurried, as was the case with an Austin man who was very much annoyed by frequent callers, and who finally exclaimed: "There is no minute in the day that I can have a quiet half hour to myself!"

"I don't believe you have the water of the right temperature. You must get a thermometer," said an Austin mother to the new colored nurse. "What am dat?" "It is an instrument by which you can tell if the water is too hot or too cold." "I kin tell dat ar without any instrument. Ef de chile turns blue, den de water am too cold; and ef hit turns red, den I know dat de water am too hot."

A Virginia preacher who bought his butter from his brother Paul, sent for a fresh supply for his Sunday dinner, and was in the midst of his sermon when his negro servant returned and took his seat in the church. The preacher had eloquently related what Matthew, Mark, Luke and John had said in relation to the subject matter of his text, and he then said in thunderous tones "And what does Paul say?" The negro, thinking the question addressed to him, replied, in the hearing of the whole congregation, "Marse Paul says as how you can't get any more butter till you've paid for dat you got last week."



## THE MESSENGER.

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REV. H. H. W. HIRSCHMAN, D. D., }

To CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, FEBRUARY 7, 1883.

The earnest discussions now carried forward in regard to the "Revision of Creeds" present more than one aspect. A great many of the best men of all denominations would like to have a Consensus that would formulate the doctrines held by catholic Christendom. They feel that Christianity is broader than any denomination, and they hope the life of the Church may yet evolve and express something higher than any thing they now have; but they do not think the sacrifice of time-honored symbols is the true preparation for that. They can not see that the repudiation or destruction of confessions that set forth the eternal verities of faith at least, is a guarantee that something better will follow.

On the other hand, there are a great many men creed tinkers—men who think the decalogue incomplete because it does not contain a clause denouncing whiskey-drinking and card-playing, and who would not hesitate to butcher the Apostles' Creed, upon which the Church has stood for ages. Nothing is too sacred for their touch: nothing so good that their wisdom could not improve it. They would supersede all the old ecumenical symbols by a series of platform resolutions, born of some man's brain in a single night. With them, "Revised Creeds" mean "No Creeds." It is simply the losing of the moorings that precede the drift to skepticism and infidelity.

## REV. JOSEPH COOK'S "GUESS."

We think it probable that the new series of lectures delivered by Joseph Cook, in Tremont Temple, Boston, and published in full in the *Independent*, will disappoint the reading public. They will be much sought after and read with interest, of course, on account of the peculiar ability they display, but the theories advanced in them will hardly satisfy thinking people. Mr. Cook is a man of marked individuality and can put even a common-place thought so epigrammatically, that to many his statements will have the force of well-authenticated facts. Hitherto he has dealt vigorous blows at false scientific theories, and socialistic heresies, but it is easier to tear down than to build up, and when he comes to give something better for that which he overthrows he may be sadly at fault. Of late his growth has been too rapid to be healthy, and good, sensible men have already learned that he is not a safe person to tie to in matters of faith.

Mr. Cook has just returned from a journey around the globe, and promises that in his "Preludes" there will be discussions of "the most blazing and strategic topics in the political and religious world." We respectfully submit that there is an air of self-complacency about his tone as though he had run over the world and brought all the wisdom of England, Germany and the Orient back in the pocket of his ulster, to be thrown out to Boston audiences by the hand full. We do not think, however, the wisdom of those old countries is so easily exhausted or that men like Dr. Dörner who have given their lives to the study of special subjects are to be set aside with a magisterial wave of the arm from a public rostrum.

We do not feel called upon to endorse all of Dr. Dörner's opinions, but in regard to future probation we think Mr. Cook has misrepresented him. All orthodox Christians assume as a postulate that there is no salvation out of Christ. That taken for granted the speculative question has arisen with some in regard to the heathen, who never heard of Him in this world, and many Protestants have thought that He is offered to them after death. This view is held by Dr. Dörner as possibly true, and this is taken by his critics and applied to all men who have rejected Christ in this life, and then it is said that he denies that the "great gulf" spoken of in the parable of the rich man and Lazarus is "fixed." This together with the opinion of some that the divine life which must be imparted to men before

death and thus excludes repentance in the world to come, may be developed in an intermediate state, is what is called "New Theology," whereas it is very old.

But now in the place of this Mr. Cook gives something that is in reality very new, namely, that just as the soul is leaving the body there is a supernatural illumination given to men, by the light of which they can review their case and make a final choice. A Boston paper says that the difference between Dörner's and Cook's probation is, that one is "after death" and the other "after breath."

We very much fear that the favor with which men look upon theories of a future probation and the final restoration of all men, grows out of a desire to foster such hope as will enable them to live in sin and get to heaven after all. They want the future chance, and one of the bad practical effects of some of the teachings on that point is that it encourages the delay of repentance and faith.

As far as that is concerned Mr. Cook's theory is as dangerous as the one that holds to future probation. Convince men that the Chinese theory is true that death takes place not when a man ceases to breathe, but when the body becomes cold, and that at that point—after breath yet before death, special offers and opportunities for repentance and faith will be given with great awakening light, and they will soon lose their zeal for future probation. Purgatory will certainly be at a discount. Why Archbishop Hughes has been dead 18 years and yet only last week when his remains were removed to the New Cathedral in New York, masses were said for the repose of his soul. Even the most rigid stickler for purifying fires would not wish to endure their torture, if it could be shown that the beatific vision will come to him before the natural heat leaves his body.

Mr. Cook starts out with the assertion that he does not wish to "put a guess under any man's dying pillow." So he takes future probation away, which is well enough, but then he puts another mere speculation in its place. We do not pretend to deny that God may often manifest Himself graciously to men in their last hours, but Mr. Cook's theory reduced to a law will encourage people to trust to death-bed repentance, and to Universalism. That is not warranted by the word of God.

Dr. Traill Green, of Easton, was in Philadelphia recently, and read an able paper before the National Association for the Protection of the Insane and the Prevention of Insanity. Some of his former students will remember that for him the almond tree blossomed almost prematurely, but they will be glad to hear that time has dealt kindly with him since. He does not look a day older, and is as bright, cheerful and cordial as when he taught the natural sciences at Mercersburg, with nothing but a leaky air-pump, a galvanic battery, a rickety electric machine, two glass retorts, and an old copper flask to do it with. He once paid us the only compliment we ever received from a college professor when he said we were the best ground squirrel catcher in his Botanical class. In reminding him of it, the other day, he pleasantly remarked that, without doubt, the praise was well deserved.

On Sunday, 21st ult., Rev. J. O. Miller, D.D., celebrated the 30th anniversary of his pastorate in Trinity Church, York, Pa. He preached a sermon on the words recorded in Ecc. 3d chapter, 15th verse: "God requireth that which is past," and brought his ministry under review. Among other things, he called attention to the changes that had taken place during those thirty years. Of those who signed his call but one remains; of the Board of Trustees but one is left, and of the first consistory he installed, but two remain. The old have gone, and the children and children's children have taken their place. These changes are always reminders of the fact that "the time is short," and they would be very sad if we did not remember that the depletion of churches is God's way of peopling heaven. We are too apt to forget how He garners the ripened fruit.

A despatch from Washington, dated Jan. 30th, says:

"Judge Jere S. Black made an argument before the House judiciary committee today against the bill to prevent bigamy in the Territories, introduced in the House by Mr. Willets. Judge Black argued that the bill, or any such bill, is unconstitutional. He said the Edmunds bill, which created the commission, was unconstitutional, and he did not believe that Mr. Edmunds ever wrote it—he was too good a

constitutional lawyer. Judge Black also said he believed the Territories have the right to make whatever laws they please concerning the marrying of wives."

We print the above as we find it in the *Philadelphia Times* of the 31st inst. It seems to us that if this opinion as to the unconstitutionality of a bill against bigamy is to prevail, it is time to amend the fundamental law. If left to the Territories, Utah would sanction polygamy, and have a perfect right to do so, and any such blow at the purity of the family would destroy all society and all government.

It is announced that the Detroit Ministerial Union, composed of members of the various Protestant denominations of the city after a full discussion have voted, 23 to 1, that the "so-called" Apostles' Creed is not a sufficient declaration of faith on which to admit members to that body. We would like to know upon what doctrinal basis the present members of the association got into it.

The article we copy this week from the *N. Y. Evangelist*, will, we think, afford a subject for study. The times and men spoken of are far enough removed from the present to allow a calm, impartial picture of affairs when the preaching of "Evangelists" rather than regular pastors was largely depended upon for exciting an interest in religion, in North Western New York. The solid outcome does not present much encouragement to repeat the experiment.

We have received a communication from C. M. Boush, Esq., of Meadville, complaining that the announcement of the suspension of Rev. F. A. Edmonds, in the *Messenger*, was premature and unjust. We cannot publish the communication because it reviews the case, and would open our columns to a discussion that should be held only before the proper Church Courts. It is but just to say however, that the trial is incomplete, as an appeal has been taken to the Synod, and that stays the effect of sentence. That being the state of affairs the clerk of Allegheny classis committed a blunder in sending the statement to us. We published it reluctantly, and only because it bore the official seal of the classis. Every man should have the benefit of a doubt, especially in a matter so sensitive as a minister's moral character, and we hope our readers will have the grace and charity to suspend judgment until the case is fully decided.

Prof. E. Otis Kendall has been elected Vice President of the University of Pennsylvania in the place of the late Dr. Krauth. Prof. Kendall has had the chair of Mathematics since 1855, and now becomes dean of the entire collegiate department. Rev. Geo. Stewart Fullerton has been appointed instructor in Moral and Intellectual Philosophy.

## MISSIONARY CORRESPONDENCE.

Only the members of those churches that support and carry on foreign missions, know anything about the pleasure that is derived from the perusal of the published letters of the missionaries. They only can take a hearty and active interest in the work who are themselves engaged in it, promoting it by their prayers and alms, and they only can be truly interested by the letters to the churches at home from the heralds of the cross in heathen lands.

For example: Until we had a mission of our own in Japan, we did not know what it meant to be interested in the work of missions in that remote empire of the sea. We had some nebulous ideas, perhaps, of mission work there by other denominations; we may have read about Commodore Perry going there and opening up a highway for the march of the Lord's army; and we may not have been altogether ignorant of the work of the gospel in Japan since that time; but, we affirm, that, until recently, we as a denomination have had our eyes very nearly closed to the real glory of the gospel as preached in that land.

But they are open now, and we have begun to see things that are sure harbingers of greater things in the future. And we here venture the assertion, that the letters from our missionary are more eagerly sought for and read by our people than anything else that is published in our Church papers. A new life has been infused into the Church by these narratives of mission work. And what could be more interesting, even to a halfhearted Christian, than the accounts we have had of the beginnings of the Reformed Church in Japan? We know of nothing that could

stir up mission zeal in the hearts of our people more effectually than these letters from our missionary. The fact that he already can preach to those cultivated heathen in their own language, and has gathered about him a band of followers, young and old, as we have seen in his letters, has excited intense interest, and has revived faith in the old gospel of miraculous gifts of the Spirit, who worketh according to infinite wisdom how and where He will, in such human instruments as He has chosen.

Need we call attention to these interesting letters of Mr. Gring? It may be that there are some who have not read them, even among those that take the *Messenger*, and we would say to all such that they have lost much of living testimony to the power of the gospel. We know of nothing except the Bible itself that revives faith in Christianity so much as letters from a real live foreign missionary. They savor so much of apostolic times and of apostolic spirit and zeal, that we can almost see enacted before our eyes the scenes of that formative and golden period of the Church.

It is such missionary correspondence that constitutes the receipt in full for all the contributions in behalf of the mission. Letters like the two last should be read by every one who ever contributed to this glorious object, that every one may be made to feel that he has been paid back a thousand times, even already. No church can live as it ought without such living epistles; and let every one, who desires original testimony to the truth and power of the gospel, be sure to read them. K.

## A VETERAN.

The 6th of February—the day on which this is printed—is the 85th anniversary of the birth of Rev. Deatrich Willers, D. D., and our readers will be glad to learn that in comparatively good health, with mind clear as a bell and faculties unimpaired save a slight loss of hearing, he is spending a green old age at his home in Fayette, Seneca County, New York. He commenced his ministry there in 1821, and continued it in the same place consecutively for sixty years and eight months, when he resigned. He is now the oldest minister in the Reformed Church, in point of ordination, and perhaps the only one now living who was born before the close of the 18th century.

Dr. Willers must have possessed a remarkable constitution and great will power. His five years experience of army life from 1814 to 1819, during which he was in the battle of Waterloo, and the arduous duties of his pastoral life attest this. And then, too, he must have had talent and industry. In his childhood and youth he enjoyed only such educational advantages as the public schools of his native city afforded, yet he not only learned to speak the French language fluently, but became a fine classical scholar, and now in his old age finds pleasure in studying his Greek Testament or translating Virgil, or reading some French author. Of this we cannot now write more fully, in delicacy, as Father Willers is a little sensitive to praise. But of other things we can speak as they present interesting facts and phases, of former pastoral life in our Church.

A number of years ago, when we could afford to take vacations, we spent a week among the beautiful lakes of Western New York, and came in upon the old patriarch one Sunday morning, as he was teaching his catechetical class, before the regular service. We found him cordial and hospitable, and in private conversation he had a vast fund of anecdotes of old ministers and reminiscences of journeys on horseback to Synods, as well as of his army life. And then, every one for miles around knew him, and could tell us something about him. Though he did not change his home his charge at times covered six or eight preaching points, long distances apart. Among these was Lansing, twenty-five miles away, where he preached every four weeks for twenty-five years, requiring him to cross Cayuga Lake on a horse-boat ferry at a point over two miles wide—often very dangerous in stormy weather and especially in winter when the ice was treacherous and uncertain. While preaching at Lansing he also preached at Dansville, N. Y., more than sixty miles from home, and also at Lyons, twenty-five miles away. During the first half of his ministry, the greater part of his travel was on horseback. He rode a very large horse, named "Charlie"—a heavy trotter that lived to a great age, and was known far and wide. Men of middle age living at distant points, who had seen Dr. Willers passing along the

road when they were boys, now often speak of him as "the German minister from Bearytown, who rode the big bay with the iron halter on his neck." So measured was the heavy tread of the dignified horse, and so methodic were the pastor's habits, that the ferryman knew within a few minutes when he would arrive, and always delayed the boat for him.

There are very few clergymen who become so well known—very few who like the subject of this sketch have married three generations in the same family—father, child, and grandchild, besides officiating at the baptism and confirmation of the child of the fourth generation. In one case Father Willers married one man four times and preached funeral discourses for three of the wives.

Dr. Willers' relation to the Church illustrates its growth and shows how a man may belong to different ecclesiastical bodies without changing his home or his charge. During his sixty years' ministry he has belonged to the Synod of the United States, the Pittsburgh Synod and the German Synod of the East. During the same period he has belonged to the old Susquehanna Classis, the New York Classis, and the West New York Classis, of which he is now a member. It was his custom in earlier life to attend the Susquehanna Classis nearly every year, making a three days' journey for a distance of over 150 miles through from Elmira to Williamsport, now traveled in a few hours by rail. The country was then wild, and it was not uncommon to start a deer from the thicket and feed on brook trout or venison at the close of the day. But the mountain could not come to Mahomet so Mahomet had to come to the mountain; yet on two occasions the Susquehanna Classis in recognition of Dr. Willers' regular attendance met in his charge—the members coming on horseback in goodly numbers. It is likely the venerable fathers, Revs. Rudolph Duenger and Henry S. Bassler are the only surviving visitors.

Dr. Willers was at the Synod which met in Frederick in 1832, when the cholera broke out. There are now but few whose ministry dates back to that time, but many younger brethren will remember Dr. Willers at more recent Synods where he was generally a member of the Committee on Examinations, and showed his fitness for the duties that devolved upon him in that capacity.

We publish the above, believing that our ministers and people will be interested in it, and we are quite as sure that we express the sentiment of the Church when we send back to Dr. Willers the Christian greetings and congratulations of all his brethren. May his last days be his best days, and when the Master calls may it be with the welcome plaudit "Well done, good and faithful servant, enter thou into the joy of thy Lord."

## DEATH OF REV. CHRISTIAN KELLER.

We have just received information that Rev. Christian Keller died at Bridesburg, on Friday evening, Feb. 2d, after an illness of three weeks.

The *Christian World* of February 1st, announces that Rev. W. H. H. Hirschman, D. D., has accepted a call to a congregation just organized in Tiffin, Ohio, under the name of Grace Reformed church, and will enter upon his duties on the 1st of April. We will be sorry to lose him from the East.

Our readers will be sorry to learn from a statement found in another column that the First Reformed Church at Hagerstown, has met with another misfortune. A few years ago the steeple of the Church was blown down causing great loss, and last week the building was greatly injured by fire.

Two "hallelujah lasses" have brought suit against the rector of an Episcopal congregation in Paterson, New Jersey, for warning his flock against the new form of the Church militant known as the Salvation Army.

We see it stated that ten persons in Hartford, Conn., have formed an Anti-vaccination society, which shows that there are ten very silly people in that thrifty New England city. That is not a large number for a place of 125,000 inhabitants, but it is enough to show the pig-headedness of some people. It has not unfrequently been the case that those who have run against the wisdom of well accredited medical science, on this point have not only suffered for their fool-hardiness, but brought loathsome disease upon others. It is fortunate that under certain circumstances



vaccination can be made compulsory, in which case stubborn people should have an extra dig of the lancet, and a generous supply of good bovine virus.

Rev. H. Binkley reports fifty-six new cash subscribers for the MESSENGER, and four for the Hausfreund, from the Christ's Church charge, Adams County. Rev. J. Kretzing is pastor.

Among Our Exchanges.

"Stub Pen," in the National Baptist, puts some telling lines in the mouths of the "grumblers at the saw mill."

"Samuel Hile grumbled about 'A fussy Revival once a year:'

"Oh, yes; once a year we think we must have a revival. So, a great fuss has to be made; somebody must be employed to come along and conduct the meetings, taking everything out of the pastor's hand, who has to act and talk and work as if he were an apprentice in his own pulpit. For a month, everybody has to bear a spiritual pressure of seventy pounds to the inch; and then at the end of the time, the revivalist blows off the steam all of a sudden; and 'a season of coldness' lasts the rest of the year."

"There is a better way than that; get the church in good spiritual condition; keep the pastor at the head of it. Then look and work for conversions all along at any time in the year. Let Zion be in sound, healthy condition, and her spiritual children will ever be gladdening the hearts of her friends. I do not object to revivals; of course, I do not. There need always to be a revival when there has been a declension. But I would supersede the occasional revival by the continuous one. Avoid the summer declension, and then the winter revival will not be necessary."

This grumble heartily approved by all.

Timothy Teague grumbled with much excitement:

"A thing that provokes me above all else is, when people try to make me do their lying for them. They are a cautious kind of people, sometimes a little too good (shall I call it) to tell a bold untruth themselves; but they will tell things in such a way that others will infer an untruth, and go away, and tell the lie for them. They do not hesitate to allow people to get a false impression from what they say. They are the worst kind of liars; the meanest kind of liars. They are liars by proxy; liars through inference. It makes me angry when anybody tries to use me as an unsuspecting dupe to circulate his half-formed falsehoods. It is worse than a serpent laying its eggs in a hen's nest, and having the poor old confiding hen hatch them out."

"Sympathy was felt for Timothy; and the grumble was carried by acclamation."

Communications.

THE LATE REV. CHARLES CAST.

Rev. Dr. N. Gehr has kindly gleaned and sent to us the following facts in regard to the late Rev. Charles Cast, whose death was announced a few weeks ago.

Rev. Chas. Cast was born in Ettlingen, Grand Duchy of Baden, on the 22d of February, 1815. In early life he was inclined to the ministry. After finishing his preparatory studies, he went to the Universities of Freiburg and Heidelberg, after which he went to the Theological Seminary of the former city. The testimonials he brought to this country show that he had high standing as a student. He was called to Carlsruhe, the capital of Baden, where he attracted emperors and kings as auditors. His preaching was undaunted, and rendered him conspicuous in the exciting times of 1848.

In 1850 he was married to Miss Catherine Woerner, his present widow. Soon after this he came to America. Dr. Gehr, who then lived in Chambersburg, remembers Mr. Cast's first visit to that place on his way to Hagerstown, where he served a German congregation for eight years and built a church. Afterwards he was induced by the Board of Missions to take charge of our interest in Detroit, Michigan. There he labored six years, enlarging the church and building a school-house and a parsonage. From Detroit he removed to Lebanon, Ohio, where he also built a church. He was then called to Cumberland, Maryland, where he served a mission several years. His next charge was St. John's (German) congregation in Baltimore, Maryland, where he remained three years. His last charge was at Egg Harbor City, where he died of apoplexy on the 2d of January, 1883, aged nearly 68 years. He had served this last congregation five years. On the Sunday before his death (December 31) he preached his last sermon, taking for his text, "Hitherto hath the Lord helped us." He made an appointment for New Year's day, but was not well enough to fill it. His death, as stated before, was sudden. He left a faithful wife and five grown children—four well-educated daughters and one son. One daughter is married to Mr. Schwinghammer of Egg Harbor City, and has two children.

The funeral took place at Egg Harbor City on the 4th of January, and was largely attended. The services were conducted by Drs. Wiehle and Kuelling, assisted by Rev. G. H. Gapp, of the Moravian Church.

THE CAUSE OF MISSIONS.

From the report on Home Missions is learned the fact that fifty-five missions are under its care. These are unable to sustain themselves, many of them being new fields, with but a small membership, yet giving promise of a prosperous condition in the future.

It is the wise policy of every influential denomination to aid such missions until they become self-supporting congregations.

It is in this way that the life and the faith of the church manifests itself when it vigorously presses its work in this direction. A denomination that has not sufficient vitality to perpetuate itself in outward growth must eventually die. The real genuine life of a Christian people must manifest itself in missionary activity.

It is an absolute necessity for the healthy growth of our old and well established congregations that they engage heartily in this important work. If there is any life in them there must be a channel through which that life can flow.

As the surplus of organic life is spent in reproducing itself so likewise must the zeal and piety of all true churchly feeling be spent in the reproduction of its own denominational life.

Genuine church life will manifest itself in outward growth. Water will flow unless you freeze it. In stagnation death is breeding its fearful disorders. The blight and the mildew are resting on those branches of the Christian Church that have lost their love for the cause of missions.

The church is asked to lend a helping hand to fifty-five missions. These are not too many. The trouble rather lies in this, that these are too few to call forth the generous aid which the church might give in this noble work.

Every pastoral charge that makes any pretension to a fair standing in the church should be willing to assume the responsibility itself of car-

ing for some special mission, until placed on a self-supporting basis. It would give a new phase to our mission work and invest it with a certain individuality.

In the present way that we are carrying forward the mission work, fears are entertained that we have been too general. A feeling seems to prevail that if each congregation lifts an annual collection for this object that we have fully discharged all obligations in regard to this matter, and may it not be owing to this fact that we find at the present time a depleted treasury, and our missionaries unpaid. Even our worthy superintendent of missions, a well tried friend in the church, who in his kindness has placed the missionary in front to secure his unpaid apportionment is deprived from receiving his earnings for nearly a year, to his great annoyance.

The Church has had its Christmas rejoicing. Many pastors as we learn were remembered by these congregations with generous gifts. That is all right. Every congregation that can should care well for the temporal wants of its spiritual shepherd. But we would have them remember that the missionaries are looking to these congregations for their offerings to the cause of missions.

The small and weak churches over which they preside are not able to increase these offerings, and the only relief the missionary is left to hope for, is that your offerings will soon come to replenish the wants of a depleted treasury.

MISSIONARY.

WILL IT PAY?

Our age is a decidedly practical one, and the first question in regard to any scheme is, will it pay? The question has reference not only to the events of life as they occur in secular avocations, but also, to most of the movements of the church. Most men do not look so much to ulterior results as to immediate returns. In trade this question demands the first consideration. No man will embark in an enterprise or speculation without fully considering the probability of returns, and this is right. The most successful ventures have been the work of years of patient labor. There are few of the largest and now prosperous manufacturing or mercantile interests which are now regarded as established, that had not small beginnings; while many are the wrecks and comparative failures which were begun with large outlay. This is true of commercial ventures as well as church enterprises. Ulterior successes, especially in church work, are more to be desired, and labored for, because they grow, and attract as they give promise of permanency. In our own denomination we have often been disappointed by expecting too much at the beginning of our efforts. This has been true, in part, of our Education, Publication, and Mission work. Too many have been hesitating, and some holding back, asking will it pay, when the church has been calling for a forward move. We have not sufficiently regarded the necessity of united action. If we, as a church, would succeed in our mission, we must have organs through which we are to reach and instruct the people. We must have colleges and seminaries in which to educate our children and prepare an efficient ministry. We must utilize that great agent, the Press, in carrying Christian thought and intelligence to the mass of our people. The church paper is almost the only avenue through which the movements and wants of the church can be placed in the hands of the many. It is the greatest helper with which the ministry can be furnished. They acknowledge its value, but are often slow to avail themselves of it, though always ready for their use, and in asking their influence in its circulation. According to synodical statistics there are almost 170,000 members of the Reformed Church, east of the Ohio river, yet the circulation of the MESSENGER, which certainly should and does most largely supply the membership, is not 8000 copies, while the Guardian is more limited, and that of the Review still more so. Denominations of less numerical strength, and much younger in years, have a fourfold larger circulation of their church periodicals. It would not be surprising if, on examination, it would be found that success in church work has been in proportion to the circulation of church papers. In this view, it will most assuredly pay, and pay largely to circulate the church periodicals, and the church should come to the help of the Publication Board in their efforts in this good work. Y.

CONVENTION AT SHARPSBURG, MD.

The ministers of the Maryland Classis, residing in Washington county, held their second convention for this year in the historic town of Sharpsburg, Md., beginning on the evening of the 25th ult., and closing the following evening. There were present, Revs. J. W. Santee, D. D., J. S. Kieffer, S. S. Miller, L. G. Kremer and the pastor loci, A. C. Geary, together with two resident ministers of other churches, Revs. Jones and Cronise—the Clearspring pastor alone being absent. Rev. L. G. Kremer was elected president, and Prof. G. Calvin Pearson, secretary. "The object and efficiency of the Sunday-school—how best to promote them," was the topic for the first evening's discussion, which was participated in by Revs. Kremer, Miller, Santee, Geary, and Messrs. G. C. Pearson and S. D. Piper. To promote the best moral and spiritual interests of the young was regarded as the general object of the institution. This can be safely and efficiently done only as it goes hand in hand with parental, catechetical and pulpit instruction. The tendency towards independence, isolation and the fostering of a feeling of self-sufficiency on the part of the school was generally deprecated as injuring to its own injury as well as that of the church. Pastors, superintendents, teachers and parents can do much to counteract the wrong and establish right influences, by faithfulness, kindness, tact, patience and perseverance. "The benefits of Missionary Societies," were discussed by all the ministers in attendance on Friday morning. The grand cause itself as well as the incidental benefits connected with the manner or form in which it is carried forward, was fully considered, and the difficulties and obstacles, as well as causes of encouragement and hope, as also evidences of Christian vitality which these afford, were duly referred to. On Friday afternoon, Revs. Santee and Miller spoke on the subject of "Christian Nurture." They adverted to the fact that this consisted in nursing or nurturing the element of a new spiritual life that must have been previously implanted in the child in connection, no doubt, with the covenant institution of baptism. The faith of the parents on the one side and the grace conveyed by the Holy Ghost, through the church and the Christian ministry, on the other, are the indispensable conditions of beginning and carrying forward this nurturing process. The spiritual atmosphere of a true Christian family and church life are essential to the effectual accomplishment of the end in view. "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." At three o'clock the public schools, headed by Professors G. C. Pearson and C. A. Santee, marched in a body from the school building to the church, the greater part of which they filled. It was a grand sight to see nearly 350 children in a body, both while they were on the street and in the church. They were addressed by Revs. Santee, Miller and Kieffer, in very happy and appropriate speeches. The children kept very good order, and at the close of the exercises sang a beautiful Sunday-school hymn.

"How best to promote the growth of the Church," was the topic for Friday evening, the discussion of which was opened by Rev. J. S. Kieffer, and continued by all the ministers present, and Prof. Pearson and Dr. R. M. Keady. The importance of the subject was duly remarked upon, as also the difficulty of pointing out just wherein the remedy or needed help must lie. This evidently is not just in any one direction. True godliness on the part of the ministry and membership must have much to do with the growth of the church, both internally and externally. A true cordiality and consideration on the part of pastor and people towards strangers and those who are in humble circumstances in life is an important matter. Earnest and faithful preaching of the Word is one of the grand means divinely ordained for the conversion of the world and the building up of the church. Especial attention and faithfulness to the young is greatly conducive to the same end, etc.

The social meetings and greetings of ministers and people is always a pleasant feature connected with these conventions. A vote of thanks was extended to the people for their kind hospitality shown, which was reciprocated on their part through the pastor for the pleasant and profitable instructions received at the hands of the convention. The next meeting will be held in Trinity Reformed Church of Boonsboro, April 26, 1883. Nothing more than the mere drift of the discussions above referred to is pretended to be given by your

MISSIONARY ANNIVERSARIES.

The missionary societies connected with the three congregations belonging to the Mt. Moriah (Md.) charge, Rev. A. C. Geary, pastor, held their first anniversaries on the evenings of the 19th, 21st, and 24th ult., respectively. At two of them neighboring ministers preached appropriate missionary sermons, namely, Rev. J. S. Kieffer at Keedysville, and Dr. J. W. Santee at Sharpsburg, whilst the pastor himself preached on missions in connection with the one at Mt. Moriah. A report of the origin, doings and experiences of the society during its first year's existence was read in each case. This included the number of members, names of officers, number of meetings held, amounts contributed, nature of exercises, etc. The societies have, of course, been beset with difficulties, and had to be content with an humble origin, but very substantial elements of encouragement and hope have also not been wanting. One started with eighteen members and increased to forty-one, another with twenty-two, and increased to forty-eight, whilst in the other no particular account of membership was as yet kept. At least \$16 were gathered for missions, which would not have been done but for these organizations. And the incidental benefits connected with the meetings in a social, religious and literary point of view, are also not to be overlooked. There has been at least a "breaking of the ground" effected, we trust, in this grand department of church activity so far as these societies are concerned.

TRIBUTE OF RESPECT.

At the suggestion of William P. Caspar, Assistant Superintendent of the New Berlin Reformed Sunday School, the following resolutions were adopted in honor of Elder Edward Smith, the late Superintendent of the above-named Sunday School:—

WHEREAS, It has pleased Almighty God, in His wisdom, to take from time to eternity our worthy Superintendent, Edward Smith, be it, therefore,

Resolved, That we recognise the all-wise Providence of God in this our bereavement, and humbly submit to His will, assured that our Heavenly Father, whose thoughts are not our thoughts, and whose ways are not our ways, does all things well.

Resolved, That we bear testimony to his faithfulness as superintendent of our school, who has performed his duties with untiring devotion and Christian fidelity.

Resolved, That in his death we had to part with a beloved brother, who was always ready to take active part in the work of his Master, both in the congregation as elder, and in the Sunday School as superintendent.

Resolved, That his acts of love and benevolence among us shall not soon be forgotten, neither his memory banished from our hearts, as one who labored amongst us for many years as a most active servant of the Lord.

Resolved, That we extend our tenderest sympathy to his bereaved widow in the hour of her affliction. And be it further

Resolved, That these resolutions be read before the Sunday School, and a copy of them be sent to the Lewisburg Chronicle and to the MESSENGER for publication.

By order of the Committee,  
WILLIAM P. CASPAR,  
CALVIN SANDERS,  
FREDERICK FREESE.

Church News.

OUR OWN CHURCH.

Synod of the United States.

Services were held in Grace Reformed Chapel, Tenth and Dauphin streets, Philadelphia, every evening for three weeks, beginning with the first Sunday in January. Notwithstanding the unfavorable weather, the attendance was fair throughout, and no little interest was manifested on the part of the members, friends, and well-wishers of the mission. Valuable assistance was rendered the pastor by Revs. D. Van Horne, D. D., and James I. Good. The communion was administered to the congregation Sunday morning, Jan. 28. Six persons (four by renewal of profession, and two by certificate) were received as members of the church. Five other letters, applied for, did not reach the consistory in time to be received before this communion. A catechetical class will be organized the last Wednesday in the present month. There are already 22 names of volunteer catechumens on the pastor's book, several of whom, however, have been confirmed. Altogether the outlook of the mission is, at present writing, very hopeful.

The St. John's Reformed Mission at Houtzdale, Clearfield county, Pa., has lately received a valuable gift, in the form of a neat and sweet-toned chapel organ. It was donated by Pastor John Wolbach and his consistory at Troutville, Pa., and a small number of other members of Trinity Reformed congregation of that place. It is due to Bro. Wolbach to state that through his efforts this mission congregation was started over a year ago, and he has ever since its organization manifested a kindly interest in its welfare, as this valuable gift abundantly shows. Before it was supplied by a regular pastor, and since, he has made numerous long and weary trips from his home to Houtzdale and back by private conveyance, in the interest of this mission. May the Great Head of the Church abundantly prosper him and his people in their self-denying labors.

In this connection mention might also very properly be made of a few other gifts to the Houtzdale mission during the present pastorate. A few months ago two pieces of a good communion service, namely, a flagon and cup, were given to us by the Reformed congregation at Aaronsburg, Centre county, Pa. Shortly after,

the writer of this made inquiries of Elder E. J. Zahm, jeweller, at Lancaster, Pa., regarding the prices of communion plates, with the view of purchasing one to complete our set. The first thing we knew of was the good news from Bro. Zahm, that a communion plate was on the way coming to us, adding gracefully, that we should please accept it as a New Year offering. Such words with corresponding actions greatly cheer the heart of a lonely missionary, who is endeavoring to plant our church in a new territory.

And this is the way in which we came to be supplied with a very neat and complete communion service. May He who has thus been honored, and who hath said, "Inasmuch as ye have done it to the least of these, my brethren, ye have done it unto me," bestow upon these kind donors richly of His heavenly grace.

Christmas services in St. John's Reformed church, Riegelsville, Pa., were of a most interesting character. The church was beautifully garnished and decorated with laurel, which remains in place during the Epiphany season. The services were conducted by the pastor, Rev. J. Calvin Leinbach, using the Christmas service, No. 5, and Hall's Annual, 1879. The singing of the school was led by the church choir, Prof. Ed. P. Laubach presiding at the organ, and Mr. Ryan Rapp playing the cornet. A collection was taken for benefit of Bethany Orphans' Home amounting to \$25. The pastor and his wife was kindly remembered, in the shape of a valuable wolf-robe and a beautiful album quilt by the Ladies' Mite Society, for which they feel very grateful.

Synod of the Potomac.

Rev. George E. Adams writes: Having assisted Rev. J. M. Mickle, of Zion's charge, three miles from Newburg, on the 14th inst., at a communion, a short description of the state of the congregation will, I hope, be interesting. The brother is highly esteemed by his parishioners, and seems to possess the confidence and respect of outsiders. The parsonage is in Newburg, and hence it is not so convenient for the pastor and his family, but notwithstanding the distance, the daughter is the organist, regular in her attendance and a proficient performer. During last summer repairs to the church were made amounting to over \$700, all of which is paid. The next summer a tower is to be built and a bell procured, for which part of the money is already secured. Six years ago, when the present pastorate commenced, the numerical strength of the charge was 83 and now it is 156. Twenty-one were confirmed on Saturday, the 13th, and the communion on the following day was large and solemn, and the people seemed devoted, zealous, and harmonious. The young men's prayer-meeting of the congregation is large, well-attended, and about twenty in this small congregation lead in prayer. Few congregations show more marked signs of life and activity, and the pastor is evidently very successful in his labors.

A fire occurred on Saturday, January 27th, between 9 and 10 o'clock, P. M., in the Reformed church of Hagerstown, Md., of which Rev. J. Spangler Kieffer is pastor. The fire originated, in some unknown way, from the furnaces in the cellar, and was of such a nature that at one time the destruction of the entire building was feared. Through the noble exertions of the fire companies, the members of the church, and the citizens generally, it was eventually extinguished; and by the vigilant care of members of the congregation, much property was preserved that would otherwise have been destroyed. The injury to the building, however, was very considerable, consisting of the destruction of the floor, the carpet, and some of the pews, the partial destruction of valuable windows, the ruining of the organ, and the general injury of the entire interior of the church from the floods of water with which the building was necessarily inundated in putting out the fire. The loss is believed to be sufficiently covered by the insurance on the property. Divine service was held the following morning in the chapel, in which, for the present, it will continue to be held.

Revs. Cyrus Cort, J. B. Shontz and F. F. Bahner have issued a well-arranged programme for a Reformed Church Sunday School Convention of the third district of Mercersburg Classis, which will be held at Middleburg, Franklin county, Pa., on Thursday and Friday, February 22d and 23rd.

APPOINTMENT OF AGENT OF THE REFORMED CHURCH PUBLICATION BOARD.

Mr. Jacob Heyser of Chambersburg, Pa., has accepted the agency of the Board contemplated in the Plan of Life-Membership, subscriptions for THE MESSENGER, and will enter on his duties at the opening of the new year. He is also authorized to solicit contributions for the use of the Board, and to receive subscriptions for the different periodicals of the Board, and orders for the Book Department, and make collections of accounts due the Board, his receipt for the same being valid.

We hope Mr. Heyser will be received and welcomed by the Church, and meet with good success so as to put our publication interest on a good footing.

CHAS. G. FISHER,  
Supt. Ref'd Ch. Pub. Board.

SUNDAY-SCHOOL HELPS FOR 1883.

Now is the time to make up orders for Sunday-schools Help for the coming year. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge. We look for an increased demand for them all during the coming year. Pastors and superintendents will please give attention to this and see that their schools have their own Church publications in use.

Address  
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CHURCH ALMANAC FOR 1883.

Our Church Almanac for 1883 is now ready for distribution. The following is the schedule of prices:

1 copy, postage paid,	\$ .10
12 copies,	.60
50 "	2.50
100 "	4.75

To which must be added 12 cents a dozen for postage, if sent by mail.

A discount of five per cent. for cash. We have endeavored to improve the appearance of the almanac, and have it contain as usual an amount of matter that must prove interesting and instructive to every Church member. We have also added eight more pages—which gives more space to be filled with valuable reading matter. We have tried to make it truly a year book for the church. For this purpose we hope pastors and members will aid in its circulation, so that it may reach at least every family in the church. Send in your orders at once.

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Rev. CHARLES G. FISHER,  
Superintendent and Treasurer

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Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

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Church Members' Hand-Book, new, 176 pages, 50c.; per doz.,	5.00

And all the Publications of the German Publishing House, Cleveland, Ohio.

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## Miscellaneous.

## THE SEEING EYE.

"A primrose on the river's brim,  
A yellow primrose 'twas to him,  
And it was nothing more."

Thus many with the outward show  
Are satisfied, and never know  
The riches held in store

For those who read with tutor'd look  
The secret lore of Nature's book,  
Which God has written there;  
Whose souls escape, at times, the din  
Of outer life, and range within  
That hidden world so fair.

Who worship Nature's God before  
An altar reared from precious store,  
Of treasure lavished free.

Though free alone to those whose eyes,  
While shut to earthly vanities,  
Such treasures strive to see.

But not in Nature's wide domain  
Alone, are riches stored in vain,  
For those whose eyes are blind;

For God has bid His image fair,  
Which those who may find seek it there,  
In every human mind.

And as in rock the statue lies,  
Seen only by the artist's eyes,  
Whose skill shall set it free,

So oft, 'neath youthful promise spare,  
His eye may trace, who searcheth there,  
The man that is to be.

—Sunday School World.

## Selections.

Time is on the side of him who desires change.

Labor to keep alive in your breast that little spark of celestial fire called conscience.

If evils come not, then our fears are vain;  
And if they do, fear but augments the pain.

—Sir Thomas More.

Exaggeration and actual lying are very closely related. Fact and truth are always powerful.

Good temper, like a summer day, sheds a brightness over everything. It is the sweetener of toil and the soothing of disquietude.

No cloud across the sun,  
But passes at the last, and gives us back  
The face of God once more.

—Kingsley.

Consider how much more you often suffer from your anger and grief, than from those very things for which you are angry and grieved.—*Marcus Antoninus.*

Joy is like restless day, but peace divine,  
Like quiet night;  
Lead me, O Lord, till perfect day shall shine,  
Through peace to light.

—A. A. Proctor.

A longing after the land of truth and glory is as natural to the Christian as the desire for the mountains is to him who has long been compelled to live in a flat country and yet knows what a mountain is.—*Tholuck.*

In the citadel of Time stands man himself. In childhood shaped of soft and delicate wood, as if just fallen from heaven; in manhood, a statue of bronze and commemorating struggle and victory; and lastly, in the maturity of age, perfectly shaped in gold and ivory—a miracle of art.—*Longfellow.*

Ah! me a quick and eager ear  
Caught up a little meaning sound,  
Another voice had breathed it clear,  
And so it wandered round,  
From ear to lips, from lips to ear,  
Until it reached a gentle heart,  
And that it broke.

## Science and Art.

Professor Young, of Princeton College, says: "Take a railroad from the earth to the sun, with a train running 40 miles an hour without stops, and it would take about 265 years and a little over to make the journey." He estimates the fare, at a cent a mile, to be \$930,000. These figures kill the project.

An exhibition of works of industry and art has been opened in Aberdeen, and is the first of its kind. Among the exhibitions are specimens of darning and patching, and some of the competitors are described as having raised these homely exercises to such a state of perfection, indeed, that even "the superior class" would not scorn to wear a coat that had undergone the artistic renovation. This is the thrift that has made Scotland.

*L' Astronomie* says that the little cannon of antique pattern in the Palais Royal, which is customarily fired at midday through a sun glass concentrating the sun's rays, has done the same duty through all the various changes of Government in two centuries. In Land's *Journey from Paris to St. Cloud* (1751), he makes the young tourist set his watch by it. It stands at the point fixed by Richelieu the year before his death as the boundary between the Manor of St. Honore and that of the Archbishop.

A locomotive is being built for the Erie Railway in which Mr. Mallett's device for consuming smoke is to be tested. In order to give the invention a thorough trial a trip across the Continent will be made. There is to be no smoke-stack on his locomotive, and in its place is to be a manhole merely. The air used to condense the steam is employed for heating and ventilating cars, being delivered through a conduit which, with coupling ends, passes along beneath the cars. This system does away with coal stoves or heaters, and supplies the cars with fresh air and warm air without danger of fire in case of a smash-up.

## Personal.

The Chinese Minister at Washington is said to own silk and satin clothes worth one hundred and fifty thousand dollars.

Dr. Higbee, State Superintendent of Public Instruction, will take up his residence in Harrisburg on the 1st of April.

Mr. John Jacob Astor, of New York city, who has already provided 1000 waifs of that metropolis with homes in the West, sent thither 100 more on New Year's Day.

Dr. Oliver Wendell Holmes has been appointed by the President and Fellows of Harvard College Emeritus Professor of Anatomy in consideration of his many valuable services to the Medical School during the past 35 years.

Dr. Mackenzie, a young physician, is to be sent out by the Edinburgh Medical Missionary Society to found a medical mission in the old city of Damascus. He is a nephew of Dr. Murray Mitchell, and is a Free-churchman.

Mme. Jenny Lind has offered unconditionally the directors of the forthcoming English Royal College of Music, to teach a number of free pupils, placing at the manager's disposal several hours per day, which she will devote to the task.

Herman F. Stauss, the brave Milwaukee fireman who rescued many persons at the burning of the Newhall House, was presented with a gold watch by the Chamber of Commerce of that city, and on Wednesday last was married to Miss Amelia Schneider, of Milwaukee. He has declined a proposed testimonial from admiring citizens of Dubuque, writing—"If you wish to do anything, do it for the servant girls—who lost their property in that fire."

The most notable piece of furniture in General Grant's house, No. 3 East Sixty-sixth Street, is a carved oak cabinet in the library on the first floor, which contains a variety of presents received by the illustrious soldier during the last twenty years. One of its shelves is laden with gold-headed canes, suitably inscribed; another, with little caskets inclosing the freedom of several European cities; a third, with curious meerschaum pipes and other knickknacks. So liberal has the General been to give to a guest some souvenir from his collection that Mrs. Grant recently locked the cabinet and hid the key.

The third and concluding volume of the *Life of Bishop Wilberforce*, by his son, is pronounced by a foreign reviewer to be not exactly what the bishop's truest friends and admirers could have wished it to be; for, "instead of depicting this eminent man as gradually travelling down the decline of life, leaving behind him in his course all the passions and ambitions which had vexed his meridian, and setting an example to the world of the philosophic mind and charitable temper which befit the old age of a great Christian prelate, we find, we are sorry to say, a record of personal malignity and petty scandal which it is grievous to peruse, however enlivened with witty repartees or humorous anecdotes."

## Items of Interest.

The lost children taken care of by the police in New York city, in 1881, numbered 6105.

All the English Cabinet save Mr. Chamberlain are University men—seven Oxford, six Cambridge.

The debt of the United States prior to the war was about \$90,000,000. The debt of the Australian colonies is already fivefold that.

The population of the District of Columbia is estimated from the new Directory 250,000. The Directory of Washington City contains 79,000.

The once famous William and Mary College, at Williamsburg, Va., the alma mater of Jefferson, Marshall, Monroe, and Randolph, had only one student last year, and is now closed.

It will be interesting to lovers of chocolate to know that the manufacture of chocolate cakes out of peanuts alone, without a particle of cocoa, is an immense and profitable industry in the Northern States.

Harvard College is in a prosperous condition. The annual report of the Treasurer shows a total of invested funds of \$4,511,864.59, and an income therefrom of \$233,352.88, or a gain of 26-100 of 1 per cent. as compared with that for 1880-81.

About fifty prominent New York gentlemen assembled last week and effected an organization to be called the "Niagara Falls Association," the object of which is the preservation of Niagara Falls, and the restoration of its former picturesque surroundings.

A hospital for the children of gentlemen of limited means—a class believed to be increasing both in number and necessity—has been established in England. It is a recognition of the fact, now becoming better known, that sometimes those who are the last to appeal for help need it most, and that those who by hard struggle contrive to maintain independence do so sometimes at the price of absolute want.

In the Mersey, in England, a young man was found drowned, and in his pocket was a paper on which was written, "A wasted life. Do not ask anything about me. Drink was the cause. Let me die, let me rot." More than 200 letters were written to the corner within a week, from fathers and mothers in various parts of England, asking for a description of the young man. Can there be a fact more expressive and sad?

The German Navy has determined to employ carrier pigeons regularly in the coasting service, all the experiments made by the Prussian Governments on the North Sea coast during the last six years having proved their value as a means of communicating with light ships lying off the coast, and with incoming vessels, in case the latter need assistance. The fastest flying of a carrier-pigeon on record is that of one from Huntingdon, Pa., to New York, at the rate of a mile in one minute and thirty-two seconds.

To the Prince of Wales has been given, as a souvenir of the bombardment of Alexandria, a 10-inch spherical shell recently mounted on a wooden stand at the Royal Arsenal. The inscription upon it includes these words:—"Came through the port side of her Majesty's ship Alexandria, above armor, passing through torpedo Lieutenant's cabin, struck combing of engine-room, and rolled along main deck, where Mr. Harding, the gunner, put it in a tub of water, for which he received the Victoria Cross."

A group of Prussian officers in Berlin were one evening discussing and ridiculing Gambetta and his armies, when the veteran field-marshal, Count Von Moltke, who was among them, quietly remarked:—"Yes, gentlemen, that is all very well; but remember that after Metz and Sedan, when we thought the war over, those improvised armies held their own against us for five months. It took us a month to beat the great Gambetta's raw recruits. His *levee en masse* so astonished us soldiers—whatever you scoffers and carpet-knights may think—that we shall have to study this question during many long years of peace."

The extent of the Lighthouse Service is not generally known even in maritime circles. According to the latest report of the Lighthouse Board we have in all 723 lighthouses, 38 lightships, 64 fog signals, operated by steam or hot air, 115 fog bells, operated by machinery, 860 beacon

lights on Western rivers, 345 unlighted or day beacons, 33 automatic whistling buoys, and 3377 buoys of other descriptions. To maintain and attend to all these lighthouses, lights and buoys, requires the service of 22 steam tenders, 4 steam launches, 2 sailing tenders, 1,769 light keepers, "including laborers in charge of Western river lights," and 686 "other employees, including crews of lightships and tenders." The total annual expense of the lighthouse establishment and fog signals is \$2,749,000.

It is expected that the work of demolition at the Tuileries will be begun before the end of the present month. A recent visitor to the pile says that masses of stone, plaster, and bronze lie about its walls in confused heaps, while in some places the grass has been allowed to grow to a height of nearly two feet. The eight candelabra which illuminated the Grand Salon on the first floor still remain in their places, blackened by the action of fire, but the grand staircase that led to the Salle des Marechaux and to the reception-rooms has fallen in, as well as the Salle des Fêtes, a few statues and bas reliefs, sadly dilapidated, alone surviving. Only a few escutcheons, with Austri-litz, Wagram, Jena, Marengo, and Friedland inscribed upon them, remain in the old Salle des Marechaux; but the Emperor's study remains with slight injuries. It is expected that in the work of demolition everything will be cleared away by August 1.

## Farm and Garden.

An Illinois correspondent states that experience has taught him that cattle will thrive better on good, bright flax straw than on oats or wheat straw, and he never knew of cattle being injured from eating it.

SAVING CABBAGES TILL SPRING.—We know of no better way to preserve cabbages through the winter than that which we have recommended for a number of years. It is to plant or set them up in rows as they grow—that is, with the roots down—fill in with soil pretty freely, then make a covering by planting two posts where there is a fence to rest on, or four where there is not, allowing for a pitch to carry off the water; lay bean-poles opposite the way of the pitch, and cover with corn-fodder or straw or boards. In using through the winter, avoid as much as possible the sun side and close up again. We have not found that setting the cabbage upside down in the rows, as many do, of any advantage, as we have kept ours for more than twenty years in the way we mention in a sound, perfect condition, through the winter into the spring, and could even up to the first of May, if desirable. We see other methods recommended, and they may answer just as well; but as to our own, we speak from a long experience.

BE READY EARLY.—A season of activity is at hand. Spring is coming, with its pressing work. Are farmers ready for sowing and planting? Every implement should be provided beforehand, that no time may be wasted in making purchases or repairs after the work should begin. We have known a half day of plowing to be lost because the whiffletrees were not at hand. Some farmers start out with their spring plowing without a single plow point in stock, and when one is needed, the team is taken from the field and driven to the store. Such a loss of time is a serious matter, and should be thoughtfully guarded against by ample provision of all such articles of the farm. It is a poor time to find a harrow when it should be at work in the field.

We do not favor that economy—if it may be so called—that relies upon the neighbors for many of the tools of the farm. There are certain farm implements that may be owned in partnership, as a roller or reaper, but the constant borrowing of rakes, forks, etc., is not a wise and economical practice. Be provided with all these essential farm tools, and have them in good order, and at hand when the time arrives for using them.

Now is the time to look to these matters, and make all needed preparations for the busy days that will soon be here. In the peace of winter prepare for the war of the spring.—*American Agriculturist.*

SHALL WE TRY MARKET GARDENING?—Every season furnishes its crop of unsuccessful merchants, or mechanics, who ask our agricultural editors if market gardening does not pay large profits, and if there is not a good chance in this business for an industrious man to better his condition. Judged by the high prices the average citizen pays for his vegetables in the large cities, it seems to him there must be money in raising vegetables. If he could remove to the country, say within an hour's ride, he could attend to his city business without loss of time, and by hiring a good gardener, he could have cheaper vegetables and fruits, and add something to his income by sending the surplus to market. Nothing looks more feasible on paper; nothing is more delusive in practice. Every business, to be successful, requires a responsible head, thoroughly acquainted with all its details, and giving it his personal attention. There are many points in market gardening that can only be learned by experience, and if a stranger to the business undertakes it, he will pay dearly for his education. Some three hundred dollars to the acre are needed as capital to carry on the business to advantage, even when a man is practically acquainted with it, and knows how and where to invest every dollar. The questions to be solved, are, location in reference to market; soil, what kind and how much; what crops to grow; what kinds of manures to apply to a given crop, and the quantity; what tools are wanted; what seed to plant; what teams are needed and what labor to carry on the business successfully, and have no waste. The cultivation of a few square rods for a family supply of small fruits and vegetables, might prove profitable and healthful, while market gardening in the same hands would prove disastrous. Market gardening is a remunerative business when a man understands it, but it is far from being an easy road to wealth for those who have all the details to learn.—*American Agriculturist.*

## Books and Periodicals.

OLIVER CROMWELL. His Life, Times, Battle-fields and Contemporaries. By Paxton Hood, author of "Christmas Evans," "Thomas Carlyle," "Romance of Biography," etc., etc. New York: Funk & Wagnalls, 10 and 12 Dev St. 1883. Pp. 286. Paper covers. Price, 25 cts.

This is one of a series of 26 books to be published, one every two weeks, during the year 1883. The books will be known as the Standard Series, and the whole series should be secured by subscription. Individuals, families and associations can thus get good reading matter at a very low price. One design of the publication is to displace bad literature with something better, at low price.

Watson Brothers, 729 Walnut St., Phila., are the Publishers of POWELL'S ILLUSTRATED PYRAMID MAP OF EGYPT, ARABIA, PETRA AND SOUTH-EASTERN TURKEY.

It covers a surface of 20 by 26 inches and contains no less than 14 maps and illustrations. The illustrations are a picturesque presentation of the citadel at Cairo, and the grand square and the Great Pillar of Alexandria. The map is so ar-

ranged that it can be folded or mounted on the wall.

LITTELL'S LIVING AGE. February 3rd, 1883. Contents: On Some of Shakespeare's Female Characters, by One who has Personated them; Imogen, Princess of Britain, by Helena Faucit Martin, Blackwood's Magazine; No New Thing, part XIV, Cornhill Magazine; A Study of Longfellow, Fortnightly Review; The Ladies Lindores, part XIX, Blackwood's Magazine; "Other Worlds than Ours," Spectator; Conservatism in Prussia, Economist; The Influence of Art in Italy, Academy; and choice selections of poetry.

For fifty-two numbers of sixty-four large pages each, or more than 3,300 pages a year, the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

THE CONTINENT, Judge Tourgee's illustrated weekly magazine, is received this month with five of its regular weekly numbers bound together and inviting review and comparison with the monthly magazines, among which it is clearly entitled to rank.

Among the illustrated articles in the CONTINENT we note especially Mrs. Amelia E. Barr's "Wits and Beauties of the Eighteenth Century," in two instalments, containing sketches and beautifully engraved portraits of Miss Chudleigh, Catharine Hyde, Mary Lepel, the Duchess of Hamilton, the Duchess of Devonshire, Mrs. Siddons, Mrs. Wolstonecroft, and others of that famous galaxy who turned the heads of kings and commons a hundred years ago, and exerted no contemptible influence on the diplomatic affairs of the world. These papers are peculiarly timely at a period when an English professional beauty is posing behind the footlights for the admiration of an American public. The Early Abolitionists are sketched by Helen Campbell in a paper containing many portraits never before published in a style at all approaching that in which they are here produced. "Petoskey, and the 'Gem of the Straits,'" describes a comparatively new summer resort on the Straits of Mackinac, which is drawing every summer more and more visitors from hot inland cities of the West. The manifold attractions of lake and coast are presented in an admirable series of sketches with a descriptive account of all their beauties, by Angeline Teal. Helen Campbell writes of the famous Medical Schools of Philadelphia; and among the noteworthy illustrations which accompany the text is a fine engraving, the first that has ever been executed, of Thomas Eakin's famous portrait of Dr. Gross.

Art receives special attention in two papers entitled respectively, "An Art for Enthusiasts," by L. W. Miller, and "Art in the Quaker City," by Edward Cogswell.

Rhoda Broughton's fascinating story, "Belinda," is begun, and will be among the leading attractions for several weeks to come.

Judge Tourgee's "Hot Flashes" grows in thrilling interest as the plot moves on toward the exciting passages of American history contemporary with the admission of Kansas as a State.

Among the essayists are Julia P. Ballard, Wm. Sloane Kennedy and R. J. Lewis, M.D.

There are illustrated poems by Elizabeth W. Griswold and Henry C. Faulkner, and poems without illustration by Philip Bourke Marston—the blind English poet, and the subject of Mrs. Mulock Craik's beautiful lyric, "Philip My King"—Horatio Nelson Powers and Mary B. Dodge.

In the editorial departments Prof. S. Lattimore conducts the weekly scientific summary, Helen Campbell the invaluable household department, while in "Migma" from week to week, the editorial staff and others treat topics of current interest.

Each weekly number concludes with a page or more "In Lighter Vein," which always contains some mirth-provoking sketch and various witty or nonsensical contributions in prose or verse.

The five January numbers altogether comprise 160 pages of the choicest reading matter.

THE JOURNAL OF CHRISTIAN PHILOSOPHY. Edited by John A. Paine. January, 1883. Contents: The Arguments for the Being of God, by Professor George P. Fisher, D.D., LL.D.; Christianity and Social Science, by Washington Gladden, D.D.; Revelation, by Professor George T. Ladd, D.D.; The Incarnation and Modern Thought, by A. J. F. Behrens, D.D.; Mind and Matter, their Immediate Relation, by Professor John Bascom, D.D., LL.D.; The Spiritual Life, a Fact and Testimony, by Giles H. Mandeville, D.D.; Proceedings of the American Institute of Christian Philosophy. New York: Published by the Editor, No. 4 Winthrop Place. Two Dollars and a half a Volume. Seventy-five cents a Number.

## Married.

Dec. 16th, 1882, by Rev. John P. Stein, Mr. Daniel A. Whiskeyman to Miss Emma R. Forney, both of this city.

At the Reformed parsonage, in Ringtown, on the 26th of January, 1883, by Rev. W. B. Sandoe, Mr. Andrew Miller, of Girardville, to Miss Emma P. Wehry, of Upper Mahantongo township, Schuylkill county, Pa.

At Jenner's Cross Roads, by Rev. M. H. Dieffenferfer, January 11th, 1883, Mr. Alonzo O. Aukeny, of Stoyetown, Pa., to Miss Anna M. Heiple, of Jenner's Cross Roads, Pa.

On Jan. 17th, 1883, at the residence of the bride's mother, in Woodsboro, Md., by Rev. S. M. Heuch, Eugene C. McCormick, of Walkersville, Md., to Miss Sarah J. Saylor, of Woodsboro, Frederick county, Md.

In Zion's Reformed Church, Charlestown, Md., on Jan. 30th, by the same, Ezra L. Kemp, of Frederick City, Md., to Miss Florence V. Ramsburg, of Charlestown, Frederick county, Md.

## Obituaries.

Fell asleep in Jesus, Miss Clara S. McCauley, daughter of Rev. C. F. McCauley, D.D., of Reading, Pa. After a lingering affliction of nearly two years she passed gently into the painless, perfect world on the morning of the 23d of January, in the 25th year of her age.

She graduated in the Reading High School, and finished a course of study in drawing and painting in the Philadelphia School of Design. In early youth, already, she showed a decided bent and talent for the fine arts. She became teacher of drawing and painting in Allentown Female College, which position she filled with great credit to herself and the school, until disabled by disease. She was an enthusiast in her profession, and found great pleasure in it. To human appearance, the death of one so young, so full of hope, with the prospects of such a bright future, is singularly sad. In prosecuting her studies, instructing her pupils and shedding sunny cheer and comfort into the afflicted and desolate home of her father, her influence and presence were a benediction, whose departure is like the setting of a great hope. Is it a wonder that, even to a pious young Christian, such capabilities for future usefulness, life should be sweet? But most marvelous is that transforming grace of God, which enables such a one to lay aside a favorite vocation in which, for one of her years, she had already attained an enviable distinction, and to which she had devoted years of self-sacrificing and toiling preparation, and cheerfully to acquiesce in the will of God, and to exchange a world where the most beautiful

things are seen but through a glass darkly for one where we shall see Him who is altogether lovely, face to face. Her painful affliction she bore with uncomplaining contentment. It was the chastening, subduing process of the Master Artist: like a great sculptor giving the finishing touches to a great work, with many careful, kindly strokes of his chisel, so doth our kind, sympathizing Father, through varied chastenings, subdue the believer's soul and perfect His image in us. How this dear young saint in all her pain became the comforter and counsellor of the anxious loved ones around her! To cheer them she would gladly have suffered longer, although she had a desire to depart and be with Christ, which is far better.

Her funeral took place on Saturday afternoon, the 27th ult., in the Second Reformed Church, of this city. Dr. Bauman and Rev. H. Mosser preached; Drs. F. W. Kremer and Wm. Kelley, and Revs. Steinmetz, D. B. Shuey and L. D. Steckel conducted the service.

During several years past the home of our dear brother, Dr. McCauley, has been sorely afflicted. In 1879, his wife died suddenly; in 1881, his second son died suddenly through an accident on the Rocky Mountains, and now the Lord hath called another one to Himself. The surviving and the departed still "one communion make." Those that have gone before to inherit the promises await the coming of those that follow, "till both they and we shall reach our common consummation of redemption and bliss in the glorious resurrection of the last day."

DIED.—On the 13th of January, 1883, Dr. William H. Heckerman, at the residence of his father, Dr. J. U. Heckerman, in Tiffin, O., in the 27th year of his age.

The deceased was a young man possessed with more than ordinary talents. His equipments for a successful professional career were all that could be desired. He received his literary training at Heidelberg College, in the place of his nativity, of which institution he became a worthy graduate in the year 1878. After having prepared himself in his father's office to attend medical lectures, he was matriculated as a student in the Ohio Medical University at Columbus, Ohio, in the fall of 1879. In this institution he attended two courses of lectures, graduating in the spring of 1881, with great credit to himself and his preceptors, as they, in private letters to his bereft father, testify. Having prepared himself in the French and German languages, he was enabled to visit with advantage the best medical schools and hospitals on the continent of Europe, as well as those in England, which he did in a fourteen months' tour through those renowned countries.

Immediately after his return home he commenced the practice of medicine with his father, and though his professional career extended over a few months only, in that short time he gained many friends, and was daily growing in the esteem and confidence of the people. His funeral, which took place in the First Reformed church, on the 18th, conducted by his pastor, who was assisted by Professors Dr. H. Rust and Reuben Good, was very largely attended by his numerous friends, notwithstanding his death was caused by the most malignant type of diphtheria. The medical profession, which passed highly complimentary resolutions in honor of their deceased brother, were present in a body, as were also the professors and students of Heidelberg Theological Seminary and College. At the hour for holding the funeral services at Tiffin, the Medical University, of which the deceased was a graduate, suspended its exercises and held a full funeral service in honor of him.

In the death of our esteemed young friend, his father lost a most trustworthy son and promising ally in his extensive practice, his sisters an affectionate brother, the city a worthy citizen, the poor a timely assistant, and the medical profession an honorable member. The writer endeavored to improve the solemn dispensation of Providence in a sermon based upon Job 5: 8, 9, in which he set forth the mysterious ways of God, and directed the mourning friends especially to the source of all real comfort.

L. H. K.

DIED.—Friday, January 12th, at his residence, in St. Joseph, Mo., Capt. Peter L. Huyett, aged 72 years, 1 month and 2 days.

Deceased was a native of Washington county, Maryland, and prior to removing West engaged in the mercantile business in Funkstown.

DIED.—Mrs. Mollie V. Heslop, wife of Major Frederick W. Heslop, of Ursina, Somerset county, Pa., Jan. 25th, at Erie, Pa., in the 25th year of her age.

She was the daughter of Mr. John Beuford, of Ursina, Pa. Her remains were brought from Erie to Ursina, where on Sunday, Jan. 28th, appropriate funeral services were held in the Lutheran Church by the pastor, Rev. W. G. Gettle. The remains were interred in the cemetery near the town. During her married life of a little more than two years, she was a kind and affectionate wife. Her last words, "I want to go to sleep," were the same as her mother's when she departed this life. "For so he giveth his beloved sleep." W. G. G.

DIED.—At Mt. Vernon, New York State, on the 17th of January, Mr. Francis H. Simpson, aged 57 years.

Brother Simpson was at the time of his death a member of the Heidelberg Reformed Church, of Philadelphia, having but recently removed to New York State for the sake of his health. In his early life, he was a member of Brownback's Reformed Church, of Chester county, of which the late Rev. Mr. Sorber was pastor. When he removed to Philadelphia he was connected with Christ Reformed Church, and afterward with the Heidelberg Reformed Church. Soon after the organization of the latter church he was elected to the consistory, in which he served first as deacon and then as elder. He was one of its charter members, and was with it in all its trying vicissitudes. He was very deeply interested in our new church building, but his Master has taken him to a better temple, a house not made with hands, eternal in the heavens. During the last year and a half of his life he suffered from brain trouble, which made his life a weariness, and death came to him as a relief from it all. He was upright, generous, kind, full of life and humor, a pleasant companion, a kind husband and father, and a thoughtful Christian.

## Acknowledgments.

St. Paul's Orphan Home, Butler, Pa.  
Thanksgiving and Christmas Offerings.  
From the Irwin charge, Pa. S. E. Remsburg, Esq. \$34.32. Emmanuel do, Rev. Jacob Snyder, 34.71. Brush Creek do, Rev. David B. Lady Manor Ch. 9.12; Harrison City, 14.28; Manor Station, 8.00. Zion's Ref. cong. Home, Jasper county, Iowa, Rev. A. Kaune, 10.00. Do do, Johnstown, Pa. Rev. W. H. Bates, 10.00. 3rd do, Baltimore, Md. I. Dehoff, Esq. 47.00. Ref. cong. Arndtsville, Pa. Rev. A. J. Heller, 25.00. Myersdale chg. Pa. Rev. John M. Shick, 15.00. Somerset do, Rev. H. King, 24.20. Wills Creek do, do, Rev. T. Wagner, 7.05. Cong. and S. S. Man's Choice, Rev. E. H. Dieffenbacher, 5.00. St. Peter's Ref. S. S. Landisburg, Pa. Rev. Geo. A. Wagner, 12.00. Salem S. S. Beaver, Pike county, Iowa, Rev. I. M. Grether, 2.22. St. John's do, do, do, 1.54. St. John's do, Reigels, do, 85 cts.  
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Religious Intelligence.

At Home.

Rev. D. Schaff Schley has accepted a call from the First Presbyterian Church, Kansas City.

Dr. Francis L. Patton has become one of the "Managing Editors" of the *Presbyterian Review* in place of Dr. A. A. Hodge, resigned.

The Welsh churches of Pennsylvania are coming to content themselves with a half-day's Welsh service, and during the other half to serve God in the Queen's English. This movement is spreading rapidly.

A fund for an American Catholic University has been started in Chicago, and Bishop Spalding has gone to Rome to consult the Pope in reference to its establishment in that city. The fund amounts to \$300,000.

Bishop O'Connor, of Omaha, complains that Roman Catholic missionaries are excluded from most of the Indian agencies, while Protestants are given every possible opportunity for making converts. He sees a promise of improvement in this respect, however, and expects soon to have priests in large numbers among the tribes of the Northwest.

According to the *Lutheran*, the gospel is preached in at least five different languages in Lutheran churches in the United States—German, English, Swedish, Norwegian and Danish. There is also a Finnish congregation, connected with the Norwegian Synod in which the Finnish is exclusively used. There are about 10,000 Finns, scattered in small colonies, all over the country; and no provision has been made so far in supplying them with the gospel, save in those instances where happily the Finns also understand Swedish. There is, in the Theological Seminary at Rock Island, a student by the name of Holik Ka, a native Finn, born at Rowanien, at the junction of the two branches of the Kemi River, Finland. During the last summer he labored among the Finns in Ashtabula, O., and preached regularly in Finnish and Swedish. After his ordination, next summer, he expects to make that his permanent station, having already received a call as pastor.

There is considerable earnest but kindly discussion among the "Disciples" as to the name by which their churches should be known. This discussion has grown out of their failure, as they believe, to get themselves properly represented in the last census. While it is generally believed among them, and so proclaimed in their conventions and through their religious papers, that they number in the United States about 700,000 communicants, yet on account of a lack of uniformity in designating their churches, they do not appear in the census as more than 600,000 strong. The difficulty about uniformity of name seems to be this: As a religious body they have always opposed denominationalism, and hence have steadfastly refused to assume a denominational name, preferring to wear such names as are applied to God's people in the New Testament. But, as there are a number of such names in the New Testament, they have in some places called themselves "Disciples," and in other places, "Christians," and their churches have been variously designated as "Churches of the Disciples of Christ," "Christian Churches," "Churches of Christ," etc. Such lack of uniformity creates confusion, and, therefore, their scribes, preachers, and others are engaged at present in an earnest effort to agree upon a Scriptural and appropriate name by which the whole body may be designated. While in this city, they are usually called "Disciples of Christ," and while in Cincinnati, Louisville, Indianapolis, Baltimore, Washington, Pittsburg, and, indeed, generally where they are strongest and best known, their churches are called "Christian Churches," yet the tendency of the controversy seems to be in the direction of an agreement to call themselves, as individuals, and as a religious denomination, "Disciples of Christ," and to designate their churches as "Churches of Christ."—*Ledger*.

Abroad.

There are in Japan 211,846 Buddhist and 102,477 Shinto priests.

M. de Pressense will probably succeed M. Maurice Vernes in the Theological Faculty of Paris.

The Emperor and Empress of Germany have subscribed a large sum toward the erection of a new English church in Cologne.

The Synod of the Reformed Church in France, which met recently in Paris, appointed committees to prepare a new liturgy and catechism.

Revival meetings conducted by Chaplain George A. Crawford on board the "Richmond," of the United States Navy, now stationed at Japan, have resulted in a number of conversions.

John Bright will deliver his Rectorial Address to the students of Glasgow University on March 12, and on the following evening address a public meeting in that city.

The Rev. C. Chiniquy, ("Father Chiniquy") now 74 years of age, having accepted an invitation from the "Protestant Educational Institute" in England to make a lecturing tour in that country, is now en-route for his work.

Fifty years ago there was scarcely a cathedral in England not more or less out of repair. Some, notably Ely, were in half ruinous plight. Now there is scarcely one, including Ely, not in perfect order.

The Armenian Patriarch of Constantinople has given his assent to the free circulation of an edition of the Bible, which is the work of a committee of evangelical missionaries among the adherents of the Greek Church.

In London there are about 100,000 Jews. They excel any other religious order in the number and magnificence of their hospitals, almshouses, synagogues and free schools. They have in London a college exclusively for Jews. They have fifteen synagogues, a Rabbinical college with the finest Jewish library in the world.

The native Japanese Christians have asked to be represented by native scholars of their own selection in the work of translating the Old Testament into the Japanese language. There are several occasions for encouragement in this fact. First, that there are native scholars competent to engage in this work. Second, that the native Christians are self-reliant and independent enough to represent their wishes in this way. Third, that there is a real and wide-spread interest in this important work among the native Christians. We presume that the Bible Societies will be glad to recognize native scholarship in the work of translation as far as it proves itself worthy of such recognition.

Canon Wilkinson has been appointed to the bishopric of Truro, to fill the vacancy occasioned by the appointment of Bishop Benson to the archbishopric of Canterbury. Bishop Benson has written a letter taking formal leave of his diocese, in which he says: "Little justice should I do to my creed or my feelings if I did not yet once again, as often in the past, acknowledge with love and gratitude that activity for Christ's sake, that open-handedness, that kindness toward all good works, that favor at beholding growing activities in the Church, which have been shown by the

Wesleyans, and by very many others who nevertheless have and use energetically organizations of their own." Dr. Benson makes touching reference to the late Archbishop Tait, whom he declares his desire to imitate "in the holiness and sweetness of his charity."

The *North German Gazette* gives the text of a letter from the Emperor William to the Pope, dated December 22. After heartily returning the good wishes expressed in a letter from the Pope to the Emperor, the latter declares that the Pope's letter has strengthened his hope that the satisfaction felt by the Pope at the re-establishment of the Prussian legislation at the Vatican will afford ground for his Holiness to reciprocate by similar advances. The Emperor believes that the advance made by the Vatican in regard to the duty of giving notice of ecclesiastical appointments to the Government is even more to the interest of the Catholic Church than to that of the State. If the Emperor were convinced that his desire for an understanding were reciprocated, he would be able to concede that the Diet should reconsider the May laws, which are not permanently required for the maintenance of peaceful relations with the Vatican.

The Methodist church, the Episcopal Methodist church, the Primitive Methodist church and the Bible Christians of Canada, are the bodies who have agreed upon a basis of organic union. The name proposed is "The Methodist Church." Laymen are to have the right to be present at all ordinary sessions of the annual conferences and speak and vote on all questions, except the examination of ministerial character and qualifications and other minor matters. Each annual conference is to elect a president from among its ministerial members. The preachers are to be stationed by a committee of the conference, to be composed exclusively of ministers, in the election of which the laymen shall vote. There are to be one or more general itinerant superintendents, elected for a term of eight years. The powers of the general superintendent are limited to presiding in the General Conference, and over all standing committees of the same, and when present to presiding alternately with the presidents of the annual conferences, and in connection with them in ordaining ministers, but in the absence of the superintendent, ordinations are to be performed by the presidents of conferences. The plan of union has yet to be officially adopted by the various bodies individually.

There is a very serious rupture, it would appear, between Portugal and the Vatican. The Papal Nuncio, Masella, has views which run counter to those of the ruling party in Portugal, and has steadily refused to accept the nominees for a number of dioceses which have long been vacant on the ground of their decidedly liberal tendencies. The government, after having waited vainly two or three years for some sign of concession on the part of the Nuncio has suppressed six of the bishoprics, and threatens to give the Nuncio his passport should he continue to refuse to accept its nominees to the remaining ones. Recently, when the Nuncio called on the Minister of Public Worship, that officer received him sitting and smoking, and the sentry at the door applied an opprobrious epithet to him. A correspondent says:

"The probable result of the whole affair will be the suppression of the hierarchy in Portugal and the establishment of Vicariates Apostolic, thus declaring Portugal to be a 'missionary country.' This would be severely felt by the great bulk of the people, as the Portuguese bishops have always enjoyed great ecclesiastical privileges. The Patriarch of Lisbon has more than any one except the Pope; and the archbishops of Braga have always claimed the primacy, not of Portugal only, but of the whole peninsula. The Nuncios of the Court of Lisbon have always been the 'protectors' of the three institutions belonging to English subjects: to wit, a college for the education of Roman Catholic priests for England, which has about 50 inmates, and two convents belonging to the Irish province of the Dominican Order, one for monks and one for nuns. These Irish Dominicans have the education of the daughters of the elite of Portugal."—*Independent*.



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Stations.	N. O. Exp.	Acc'n South'n Exp.	Phil. Exp.	Carl. Exp.	H'g. Exp.
<b>UP TRAINS.</b>					
Leave Baltimore	P. M. 11 20	A. M. 7 35	A. M. 10 50	P. M. 5 35	
Philadelphia	11 20	4 30	8 10	11 05	5 40
" Harrisburg	3 25	7 35	11 25	3 15	6 30
" Mechanicsburg	3 48	8 04	11 48	3 41	7 00
" Carlisle	4 10	8 30	12 06	4 05	7 26
" Newville	4 33	8 53	12 27	4 30	7 54
" Shippensburg	4 54	9 20	12 45	4 53	10 49
Ar. Chambersburg	5 17	9 45	1 05	5 19	11 10
Lv. Chambersburg	5 20	9 50	1 08	5 22	
" Greenscastle	5 42	10 14	1 28	5 47	
Ar. Hagerstown	6 05	10 40	1 50	6 15	
Lv. Hagerstown	A. M. 10 45	2 00	6 20		6 05
Ar. Martinsburg	DAILY 11 35	3 40	7 10		6 45
	A. M. P. M. P. M.				

\* On Saturdays this train will leave Harrisburg at 5 30 p. m.

Stations.	H'g. Exp.	Sat. Acc'n Train.	Phil. Exp.	Mail Exp.	N. Y. Exp.
<b>DOWN TRAINS.</b>					
Lv. Martinsburg	P. M. 1 30	A. M. 7 00	A. M. 3 00	DAILY	
Ar. Hagerstown	8 20	7 50		3 48	P. M.
Lv. Hagerstown	P. M. 7 55	11 50	3 41	9 05	
" Greenscastle	8 23	12 17	4 23	9 26	
Ar. Chambersburg	A. M. 8 50	12 40	4 50	9 46	
Lv. Chambersburg	4 30	Cwl. 8 55	12 45	4 55	9 47
" Shippensburg	4 55	A. M. 9 19	1 10	5 21	10 07
" Newville	5 18	A. M. 9 42	1 33	5 47	10 27
" Carlisle	5 40	9 55	12 27	6 15	10 47
" Mechanicsburg	6 06	7 57	10 33	2 23	6 45
Ar. Harrisburg	6 36	8 30	11 00	2 55	7 16
Ar. Philadelphia	A. M. 10 20	A. M. 3 20	P. M. 7 35	P. M. 2 55	
" Baltimore	10 20		5 20		
	A. M. P. M. P. M. P. M.				

C. V. R.—SOUTH PENN. BRANCH.

Mixed Train	Mail Train	Mail Train	Mixed Train
A. M. 9 30	P. M. 5 15	A. M. 8 45	P. M. 4 40
9 55	5 30	"	8 30
11 20	6 12	"	7 45
12 00	6 35	"	7 20
12 15	6 45	Arr. Richmond	7 10
P. M. P. M.		A. M. P. M.	

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General News.

Home.

The State Treasurer of Alabama has defaulted for \$300,000.

The Inman Line Pier on North River at New York was burned on Feb. 1st. The steamship Egypt was injured. Many burning vessels were towed out into the stream. Loss estimated at \$500,000.

The confirmation of S. Davis Page, nominated by Governor Pattison for City Controller, failed in the Senate of Pennsylvania. The committee had reported favorably upon it, in order to bring the matter before the courts.

A fire broke out in the Oil Refineries of Cleveland, Ohio, on Saturday. The Standard Company's works were injured. A large number of tanks exploded and the fire was spread by the flood in Kingsley Run until 100,000 barrels were destroyed.

The following is the text of the Bill reported to the House of Representatives of Pennsylvania, in regard to the proposed Prohibitory amendment:

That the following amendments proposed to the Constitution of the Commonwealth to be known as article XIX:—The manufacture, sale, or keeping for sale of all intoxicating liquors, whether distilled, brewed, fermented, or vinous, and all compounds thereof or of any thereof, to be used as a beverage, is forever prohibited within the Commonwealth, and the General Assembly shall, without delay, pass all laws necessary to enforce this prohibition, provided that compensation shall be made out of the Treasury of the State to all persons who own real estate which has been occupied and licensed, and the license paid for the manufacture or sale of the articles before named for five successive years previous to the adoption of this amendment, which will be injured or reduced in value by reason of the destruction of their business by its adoption, and the Legislature shall, after its adoption, provide the manner in which the said injury or reduction in value shall be ascertained and paid.

Section 2. The manufacture and sale of the aforesaid liquors for other purposes than as a beverage shall be regulated by law under sufficient penalties and securities.

Among the other bills reported was one abolishing the contract system in prisons and reformatory institutions; one prohibiting the dealings in future of oil, grain, etc.; and one making it unlawful to require a passenger car conductor or driver to work more than twelve hours a day.

Serious floods are reported in different parts of the country. Travel on the Oil City and Chicago, Pittsburgh and Western, and the Erie roads was entirely suspended according to reports of the 4th inst. The water put out the fires of the engines. Two county bridges and the New Castle railroad have been swept away. Half of Oil City was inundated, the people being rescued from their houses in boats and on rafts. The Derrick office is at the mercy of the waters, and its publication until the flood subsides will be impossible. The fires in the pumping-house of the Water Works were put out and Oil City's water supply cut off. The bridge at Titusville was taken away, with a number of boys who were standing on it, two of whom were drowned. No trains can reach Titusville City. At Meadville the city was flooded, and over two hundred families were rescued by boats. All country bridges are down. Live stock by the hundreds have been swept away. The large French Creek bridge was destroyed. Timber and rafts valued at \$50,000 were lost in the Clarion river. The large bridge over the Allegheny at Emlenton was carried away, with a man named Ross on the top of it. He floated to Parker City, where he was rescued by ropes let down from the bridge. The destruction of life is small, but the destruction of property along the Allegheny river will reach \$500,000. At Pittsburgh about forty coal boats and barges, and two steamers—the Modoc and the Cora—were torn lose by the ice and either broken to pieces or carried away, entailing a loss of \$100,000.

Akron, O., February 4.—The damage by the flood in this city aggregates \$50,000, of which the Ohio Canal Company probably loses \$20,000; the Valley Railroad Company, \$10,000; the Akron Sewer pipe Company, \$5,000, and a private house, \$10,000. Last night in the southern portion of the city it was feared the upper basin would give way, emptying Summit Lake into the lower basin and flooding the entire valley through the business centre of the city. Hard work all night averted this finally, but the factories along the canal all suffered.

Indianapolis, Ind., February 4.—The rain continued here up to midnight last night. Several streets in the northeastern portion of the city were flooded and considerable damage was done to manufacturing establishments and dwellings. Trains were all behind time to-day, and considerable damage has been done to tracks and bridges.

Bradford, Pa., February 4.—Five hundred houses along Pearl, Globe, Boylston, Florence, Pine, Main and other streets were inundated by the flood of last night. The lower part of the city was submerged in some cases to the depth of ten feet. Five bridges were swept away, and several houses along the banks of the creek were badly damaged or totally destroyed. Eighty-five families on the flats between here and Tarport, living in one-story houses, had to flee for their lives, leaving all their effects, and many of the houses were swept away. It is impossible to estimate the loss at this time. The waters are now subsiding, and no further damage is feared.

Foreign.

The French seem to be on the eve of new troubles. The position of affairs is likely to grow worse before growing better. The crisis has thrown France's relations with the other European power into confusion.

Over 100 suspects have left Dublin but have not succeeded in quitting the Kingdom. Men in public station in London, especially the Marquis of Hartington, War Secretary, and Sir William Harcourt, have been guarded by a secret force. The French police undertook to guard Mr. Gladstone while in France.

Dublin, Jan. 31.—A gentleman who noticed the Phoenix Park murderers driving in the park on the evening the crime was committed is stated to have come forward and selected Kavanagh's car from a number in the Kilmahnam Jail yard as the one in which the assassins rode. He also identified two of the murderers among the twenty prisoners.

Bombay, February 4.—The report of a rising of the Bheels is officially confirmed. An armed band has plundered Nanpur. Difficulties also have occurred at Chaktala, and Babra, a town in Ali-Rajpore, is threatened. A political agent from Bhopal has arrived at the latter place, to which detachments of the Malwa and Bheel Corps and Central India Horse have been ordered. A detachment of troops has left Mhow for Sirdarpur, and another detachment has been ordered to be in readiness.

Madrid, February 4.—The Chamber of Deputies discussed on Saturday the new Parliamentary

oath formula. Senor Sagasta, in replying to objections to the oath raised by some, expressed admiration for the procedure of England in all the acts of her political life which rendered her a privileged nation as regards liberty, prosperity and grandeur. He wished Spain would follow England's example. He insisted upon the necessity of the oath or an equivalent therefore. The motion for the abolition of the oath was finally rejected by a vote of 162 to 13.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, February 5, 1883.

COTTON.—We quote at 10½c for middling uplands; 10½c for low middling, and 9½c for good ordinary. Receipts: Gross, 332 bales; net, 225 bales.

FLOUR.—We quote the whole range of prices as follows: Super at \$3.25@3.50; winter extras at \$3.75@4.25; Pennsylvania family at \$4.75@5; Ohio and Indiana do. at \$5@5.75, chiefly \$5.25 @5.75; St. Louis and Southern Illinois do. at \$5.37@6.15; Minnesota clear at \$5.50@5.75; do. straight at \$5.75@6.50; do. patent \$6.87@7.50, chiefly \$7@7.50, and winter patent at \$6.25 @6.87, chiefly \$6.25@6.50, as to quality. Rye Flour was firm at \$3.90@4, with sales of 100 barrels choice Pennsylvania at the outside rate.

WHEAT.—Sales of 1200 bushels long berry red at \$1.16½@1.17½, as to quality; 600 bushels No. 3 red in elevator at \$1.11; car lots No. 2 do. in elevator at \$1.16, with \$1.15½ bid and \$1.16 asked early for February, but closing on call at \$1.15½ bid and \$1.16½ asked; 40,000 bushels for March early at \$1.17½@1.18, closing at \$1.17½ bid and \$1.17½ asked; 40,000 bushels for April early at \$1.19½@1.20, closing at \$1.19½ bid and \$1.20 asked; 30,000 bushels May early at \$1.21, closing at \$1.20½ bid and \$1.21½ asked.

CORN.—Sales of 5000 bushels rejected mixed and yellow in grain depot and on truck at 57½@60c; 3000 bushels No. 3 in grain depot at 60@60½c, with Delaware No. 3 yellow quoted at 62c; 1200 bushels steamer yellow at 64c on track and 63½c in elevator, with sail mixed track quoted at 67½@68c; 5000 bushels February do. in elevator at 67½c, closing at about 67½c, but on call only 67½c was bid, with 68c asked; 5000 bushels March early at 67c, closing at 66½c bid and 66½c asked; 66½c bid early for April, but closing at 66½c bid and 66½c asked, and 66½c bid and 67c asked for May.

OATS.—Sales of 10,000 bushels March No. 2 white at 50c, with 49½c bid and 49c asked for February, and 50c bid and 51c asked for April and May.

SUGARS.—Raw were quoted 1-16c lower but firm at the decline, with only one lot of 200 hogsheads offered. Quotations were 67½@68c for fair to good refining muscovades. Refined were quiet and a shade easier, closing at 8½c for granulated; 8 9-16@8½c for crystal A; 8½c for confectioners' A, and 8½c for standard A.

POULTRY.—We quote live Chickens at 12@14c; Ducks and Turkeys at 14@16c; dressed Chickens, near-by extra, 16c; do. near-by medium, 13@15c; do. Western prime, 14@15c; do. scalded and fair dry picked, 13@14c; do. Ducks near-by extra, 18@20c; do. Western extra, 16@18c; do. do. medium, 12@15c; do. Geese, 7@12c, as to quality, and Turkeys, extra dry picked near-by, 19@21c; do. Western, 18@19c; good Western, 16@17c; fair, 15c, and scalded, 14@16c, as to quality.

PROVISIONS.—We quote Mess Pork at \$19.50 shoulders in salt, 7½c; do. smoked, 8½c; pickled shoulders, 8½@9c; do. smoked, 9½c; pickled bellies, 11c; smoked do. 12c. Loose butchers' Lard, 10½c; prime steam do., \$11.50; city ket do. do., 11½c; Lard stearine, 11½@11¾c; beef hams, \$20@21, as to brand; sweet pickled hams, fully cured, 11½@11¾c; do. smoked, 12½@13½c. Smoked Beef, 12@14c. Extra India Mess Beef, \$26.50, f. o. b. City family do., \$15.50@16, and packet do. \$14.50@15.

BUTTER.—We quote Pennsylvania creamery extras at 37c; Western do. do. 34@35c; do. firsts, 30c; Bradford county fresh tubs, 28c; do. firsts, 24@25c; New York State fresh tubs, 28c; do. dairy extra 24@25c; Western dairy extras, 24@25c. Rolls, choice to fancy, 20@22c—few of this kind here; do. fair to good, 15@18c; common shipping grades, 10@15c. Prints, fancy, 38c; do. firsts, 32@35c; do. seconds, 25@30c.

CHEESE.—We quote New York full cream choice at 14@14½c; Ohio full fine, 13½@13¾c; Pennsylvania part skims, 8@9c; skims, choice, 5½@6½c; do. rejected, 3@4c.

EGGS.—Sales on 'Change at 29c for Western extras, with 29½c bid and 30c asked for Pennsylvania and other near-by extras. Held lots were comparatively plentiful and quiet at 18@23c, as to condition for the bulk of the offerings. Lined were quiet at 17@19c, as to brand.

PETROLEUM.—Quotations were 7½@7¾c, as to test, for refined in barrels, and 10@10½c for do. in cases, as to brand.

HAY AND STRAW.—We quote choice Timothy Hay at \$16, and ordinary to good do. at \$13@15. Rye Straw was inactive at \$12@13.

SEEDS.—Clover was in moderate supply and firm, but quiet at 11½@12½c for old and 12½@13½c for new as to quality, with sales of 50 bags good new Pennsylvania at 13c. Timothy was dull at \$2.15@2.35 for ordinary to choice, with sales of 50 bags prime at \$2.30. Flax was scarce and firm at \$1.45@1.47. Flax seed was at \$17.25; 5 cars good and choice coarse do. at \$17.50@18, on track; 1 car choice do. to arrive Tuesday at \$18; 1 car fancy white middlings to arrive at \$23, and 3 cars fair do. do. spot at \$19.

Live Stock Prices.

The receipts for the week were: Beesves, 2500; sheep, 10,000; hogs, 4300. Previous week: Beesves, 3300; sheep, 13,000; hogs, 5000.

BEEF CATTLE were higher wholesale, and drovers were compelled to advance their rates, which improvement many butchers refused to pay, and they were consequently forced to sell at previous quotations. The past month has been a bad one for shippers of stock, all of them losing money. Quotations: Extra, 6½@7c; good, 6@6½c; medium, 5½@5¾c; common, 4½@5½c; fat cows, 3½@4½c.

CITY DRESSED BEEVES were active and closed firm at 7½@9c. Western dressed were in fair demand at 8@9c. Sales last week: Thomas Bradley, 180 head Western dressed, 8@9c; John Taylor, 89 head do., 8@8½c; Thomas Bradley, 110 head city dressed, 8½@9c; Roger Maynes & Co., 140 head do., 7@8½c; A. A. Bowell, 131 head do., 9½@9¾c; H. G. Beckman, 60 head do., 7½@9½c; C. S. Dengler, 105 head do., 7½@9½c; Harlan & Bro., 90 head do., 8½@9½c; J. F. Lowden, 58 head do., 8½@9½c. Dressed sheep were active. Samuel Stewart sold 1027 head at 6@9½c, and 113 head dressed lambs at 10@12c.

MILK COWS were rather higher at \$30@75. Hogs were active and prices were 25c per 100 higher. Quotations: Extra, 9½@10c; good, 9½@9¾c; medium, 8½@9c; common, 8½@8¾c.

DRESSED HOGS were active. John Taylor sold 122 head Jersey dressed at 8½@9c. SHEEP were higher West, and consequently drovers were compelled to ask ½c more for their stock, which butchers paid reluctantly. Lambs were only in fair demand while real calves were dull at a decline of ½c. Quotations: Extra, 6½@8½c; good, 5½@6½c; medium, 4½@5½c; common, 4@4½c; lambs, 4@7½c; veal calves, 5@9c.

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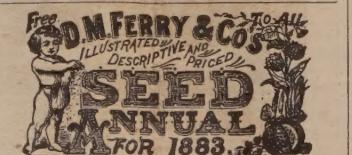
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